

Researching English Non-Anglican Records...

by Dr. Penelope Christensen

Understanding the history of Protestant
Nonconformist, Catholics and Jews in
England is vital to good English
genealogical research.

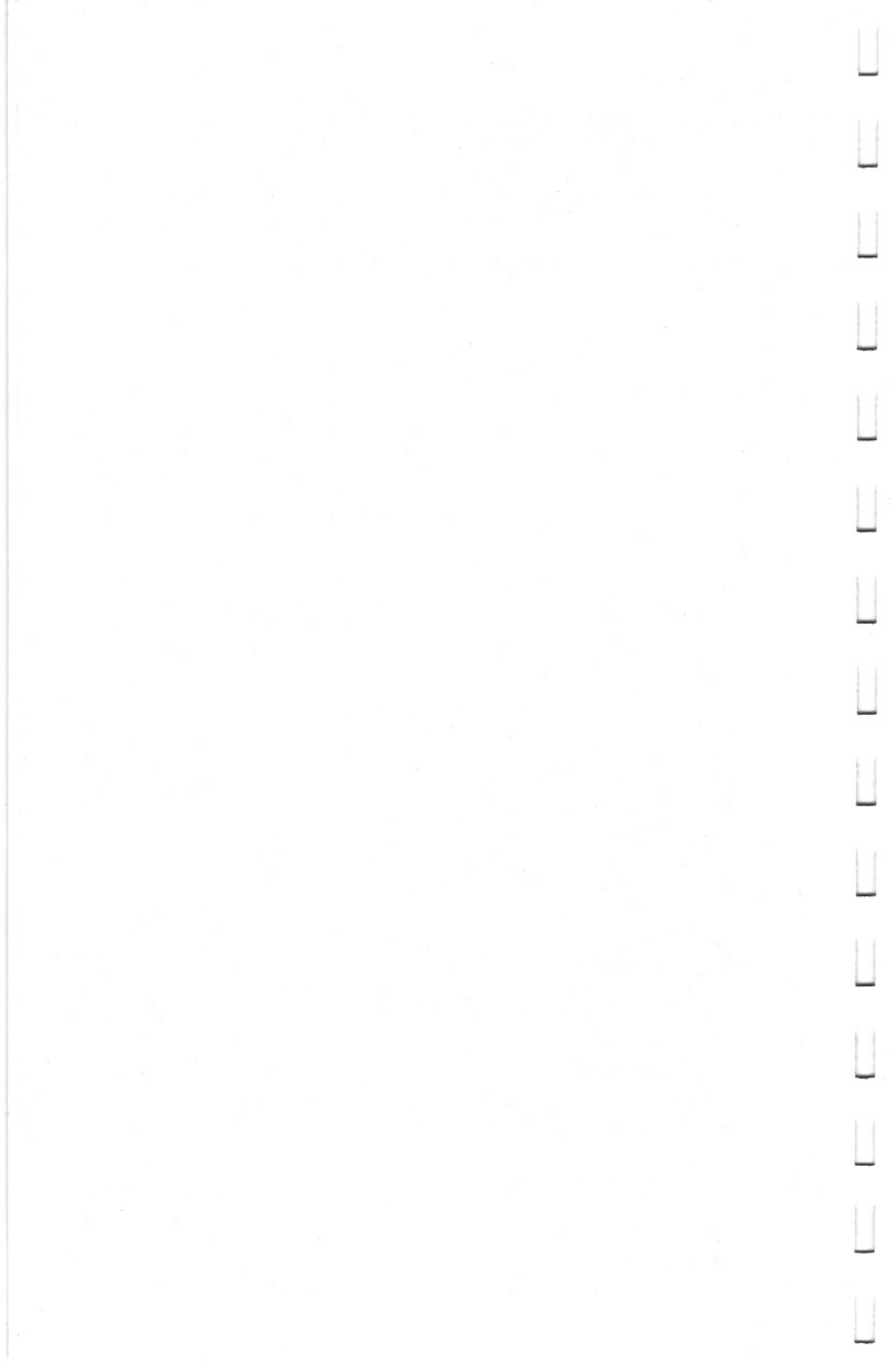


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necessary for
finding the
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PREFACE

This book complements the author's *Researching English Parish Registers* which is concerned solely with the Established Church from 1538 onwards when, apart from the brief reign of Mary Tudor (1553-1558), it had broken away from the Roman Catholic domination and moved towards Protestantism. The present volume deals with the other Judaeo-Christian denominations in England. I use the word *Non-Anglican* as a general term for all of these. The term *Nonconformist* strictly refers only to Protestants and it is used with that meaning in this text, although it is sometimes used more loosely, as it is by Herber, to refer to all those who did not adhere to the Anglican Established Church.

Most genealogists will have need to examine the records of Nonconformists, Catholics, Jews, or other faiths at some time in their searches. Extensive material is waiting to be used in archives, libraries and Family History Centers.

The Church of Jesus Christ of Latter-day Saints has established the most important genealogical library system in the world to assist its members, and others, to identify their ancestors. Since the 1930s it has been microfilming national and local, civil and religious, records all over the world. The master copies of these films are protected from the elements and natural disasters in deep vaults carved out of the granite mountains near Salt Lake City, Utah.

The Family History Library (in Salt Lake City houses the collection of films, fiches, papers and books and is open to the public. In addition, a network of over 3,700 branches, called Family History Centers (FHCs) operates world wide through the generosity of LDS church members. The FHLC (Family History Library Catalogue) is now available for purchase on CD-ROM very inexpensively, as well as being provided gratis on the LDS website at: www.familysearch.org.

Use of FHC facilities, which include dozens of indexes essential for research, is free. Patrons may borrow microforms (films or fiches) of most original documents and books held at Salt Lake City at their local FHC for a nominal fee, which covers postage and duplication. The reader is advised to consult *Research at the Family History Center*, in this series of Heritage Productions books, for details on how to utilize the indexes, computer facilities, and other procedures at the FHCs. All genealogists are most grateful to The Church of Jesus Christ of Latter-day Saints (the Mormons) for extending the privilege of access to their collection to everyone.

Many of the records quoted in this book are available on either film or fiche. When a film is mentioned it means one available through a FHC. It is necessary to order these by means of their 7-digit LDS, or more properly GSU (Genealogical Society of Utah), number. Since there are now over two and a half million films available for loan, film numbers start with 0, 1 or 2. Many of the categories of records mentioned here are on long series of films or fiches, and the titles may be

confusing. To assist the reader in finding the whole series on the FHLC I have indicated the starting film number of the series. By asking for a *Film/Fiche (Number) Search* and typing in this number the whole series will come up on the screen.

Fiche numbers always start with a 6 and are followed in the present book by a number in parentheses indicating the number of fiches in that set, for example 6026374 (11). Sometimes there is a series of fiche sets and the total number of fiches is then quoted, for example 6020392-411 (21). When ordering fiches in to a Family History Center it is essential to know this quantity as you are charged per fiche. All fiches stay at the Family History Center that ordered them, they are not returned to Salt Lake City.

Kindly note that an asterix * after the catalogue number indicates *No circulation to Family History Centres* but that doesn't preclude getting photocopies of selected pages by using the *Request for Photocopies Form* #31768. Some of the materials described herein are so far only in book or manuscript format at the Family History Library, and patrons should be aware of the green *Request to Microfilm a Book* form available at FHCs. This puts the material on the microfilmmers' immediate To do list and costs nothing; the Request for Photocopies Form can be used for books too. The form for this indispensable method for obtaining inexpensive copies of documents can be obtained free from your local FHC, the Family History Library in Salt Lake City or can be downloaded from the LDS website at www.familysearch.org. Details and examples of how to

order and use microforms, and details and examples of using the *Request for Photocopies Form* are given in the author's companion publications *Let's Get Organized* and *Research at the Family History Center*. Information is also given on how to get pertinent information from huge sets of fiches that are beyond the researcher's budget. Please note that from 2002 the charge is now \$2 U.S. per page with a minimum order of \$4.

University libraries and larger public libraries, especially those with a good genealogy section, hold many religious records of interest for the family historian. In addition many denominations have their own specialist libraries and internet presences.

Acknowledgements

The author is grateful to fellow researchers Peter Norfolk and Pam Ruschke for allowing the use of examples from their families.

RESEARCHING ENGLISH NON-ANGLICANS

This book deals with religious dissent in England. Much of what is said also applies to Wales, but the Welsh religious denominations have a very different history and a far greater percentage (up to 80%) of Nonconformists than in England. The influence of Roman Catholicism and Presbyterianism, as well as these countries' separate record systems, render Scotland and Ireland separate subjects for denominational study.

This first chapter introduces the subject with a time-line of the different religions (Chart 1), a list of *clues to Non-Anglican dissent*, and a brief summary of the *categories of Protestants*. The history of many groups is quite complex with many divisions and amalgamations. The intent of Chart 1 is to show the approximate earliest use of terms that will be encountered in the records. The second chapter comprises a brief historical survey of religious dissent in England. This is followed by short chapters on dissenters found in general civil records and in Anglican records.

Chapters on each of the major denominations and a few minor ones follow in approximate historical order, treating the earliest denominations present in England first. A brief history is presented then a summary of the records most useful to the genealogist and family historian and how these may be accessed.

These treatments will serve as guides to the more extensive literature noted in the text for further reading. The book concludes with some general observations on the challenges of Non-Anglican research and how to access records, plus comments on the contributions of this vibrant group to the history of the English people.

Chart 1: Denomination Dates in England

Earliest Date	Denomination
1000s, possibly from Roman times	Jews
Before 314 (Roman); and 597 (Anglo-Saxon)	Roman Catholics
1378	Lollards
About 1530	Anabaptists
After 1530	Calvinists
mid 1500s	Puritans
1540	Walloons (Calvinistic churches)
1540	Moravians (United Brethren)
By 1550	Huguenots
About 1550	Family of Love (Familists)
After 1570	Barrowists
1580s	Brownists (Separatists)
1603	Presbyterians (Unitarians/Socinians)
1609	Baptists
1611/2	General Baptists
About 1617	Thraskites/Thraskists/Traskists
1633	Particular Baptists
By 1636	Arians
By 1636	Sensualists
By 1636	Antonomians
1640s	Levellers
1640s	Arminians
1640s	Congregationalists (Independants)
About 1650	Seekers
About 1650	Millenarians
About 1650	Fifth Monarchy Men

About 1650	Ranters
1652	Muggletonians
1654	Quakers (Seekers, Society of Friends)
1730s	Inghamites
1736	Sandemanians (Glasites)
1738	Methodists
1738	Calvinistic Methodists (Countess of Huntingdon's Connexion)
1741	Scotch Church (Presbyterian)
1780s	Wesleyan Methodists
After 1783	Churches of Christ
1787	Swedenborgians
1788	New Jerusalem Church
1792	Universalists
1797	Methodist New Connexion (Kilhamites)
Early 1800s	Scotch Churches in England (Presbyterian)
1812	Primitive Methodists
1815	Bible Christians (O'Bryanites)
1827	Protestant Methodists
1828	Plymouth Brethren
1830	Latter-day Saints (Mormons)
1832	Invingites (Catholic Apostolic Church)
1849	Wesleyan Reformers
1857	United Methodist Free Church
1857	Wesleyan Reform Union
About 1860	Seventh Day Adventists
1860s	Salvation Army
Late 1800s	Jehovah's Witnesses
1900-1910	Pentecostals

Clues to Non-Anglican Ancestry

Protestant Dissenter Ancestry

Some of the tell-tale indicators of dissension from the Anglican Church include the following, although none are foolproof.

- ◆ Present family religious affiliation.
- ◆ Relatives known to be Nonconformist.
- ◆ Dietary restrictions such as teetotalism, abstention from tea and coffee.
- ◆ Certain recipes are passed down in particular faiths.
- ◆ A tradition of chapel-going rather than attendance at church.
- ◆ Absence of christening in parish church as infants.
- ◆ More than one baptism, perhaps separated by many years, a sign of 'chapel hopping' (McLaughlin). This can be very confusing if birth details are not given each time, as it was also frequent to name a subsequent child with the same name as a deceased one. The researcher needs proof of birth of each child, or evidence of death of the first one.
- ◆ The children of Quakers and Baptists who did not believe in infant baptism, may be recorded as born in the parish register, so that an acceptable legal record of age and parentage could later be found.
- ◆ For some years from 1690 clergy were required to keep records of all persons born in the parish, and dissenters' children may have been listed separately each year or without names (just date and sex) because, as these ministers saw it, the child did not receive a name until Anglican baptism.

- ♦ Baptism in later life (after the age of 7) can indicate that their parents were not Anglican. Their age or birth date may or may not be given in the register.
- ♦ Baptism may have been pressured on the elderly or sick who needed assistance from the parish.
- ♦ Should a committed dissenting parent die the surviving spouse, if less committed to nonconformist ideals, may have quickly brought the children for Anglican baptism. Such a scenario can provide a clue as to which side of the family was Nonconformist.
- ♦ Family group baptisms, especially those including adults, and particularly in the 1860s during the Anglican recruitment drive, can indicate a previous period of nonconformity.
- ♦ A plethora of the stranger Biblical first names like Ebenezer and Keturah, Hezekiah and Bathsheba, or the Puritan types such as Faint-not, Hate-Evil, Thankful, Obedience, and Lamentation. Selina, after the Countess of Huntingdon is a dead give-away for a Methodist girl.
- ♦ Anglican baptism shortly before marriage in this church indicates no previous baptism in the Anglican church, hence possibly Nonconformist (or apathetic) parents. However, one labelled *hypothetical baptism* would only indicate no *provable* previous baptism. Some Church of England ministers were sticky on these points, others less so.
- ♦ Clandestine marriages at such venues as the Fleet, Holy Trinity Minories or St. James Duke Place in London, Gretna Green or other Scottish border site, or Channel Islands (Benton).
- ♦ Elusive marriages of military personnel, or naval and merchant mariners.

- ♦ Post-1837 marriage in Nonconformist chapel would be more likely to indicate bride's family preference as couples usually married in bride's parish or area.
- ♦ Burials in cemeteries and burial grounds rather than churchyards.
- ♦ Notes in parish registers regarding those buried other than in the churchyard—the vicar was upset because he didn't receive his fee!
- ♦ Burial in a parish churchyard recorded as a person 'going by the name of...' indicates that the vicar didn't approve of the name, most likely because they had never had an Anglican baptism in which it was bestowed with the church's blessing.
- ♦ From 1660 to at least 1688 and often long afterwards they may be found in the *Churchwardens Presentments* for not taking communion, not attending church, not baptizing children, living together as man and wife when not married in (Anglican) church, or teaching school without a licence from a Bishop. Not attending church was also a civil matter so their names could be in the *Quarter Sessions* for this misdemeanour as well.
- ♦ If his 'sins' were great enough, or he refused to attend the Anglican church court, or even if the local vicar was of a vindictive nature, a Non-Anglican could also be excommunicated. Doctrinally this wouldn't bother him, of course, but there were other privileges that hung on this. He could be treated as if he didn't exist, with 'good' Anglicans not employing him or patronizing his business, refusing to pay debts to him or respect his rights and boundaries, or even allow burial in the churchyard.

- ♦ Upwardly mobile families in trade, or property holders. Their exclusion from government and professional positions meant that they concentrated on business and trade. Hence they benefitted greatly from the Industrial Revolution and the shift of power from the country to the towns.
- ♦ Families were keen on education, reading and new ideas, and lobbied for social reforms.
- ♦ Men are not often in the Army or Navy.
- ♦ Tend to be very committed to their religion, but may have attended various different chapels.
- ♦ Family possession of bibles, Nonconformist books and tracts, Sunday School Class tickets etc. with references to a Nonconformist chapel, or dedications from a minister therefrom, perhaps mentioned in wills.
- ♦ Most are extremely respectable citizens.
- ♦ Attendance at Nonconformist schools, Dissenting Academies or the universities of Durham and London, particularly before 1871.
- ♦ In early times (17th-18th centuries) many were picked on and physically abused. Nonconformism could be at the root of any affray noted in court or newspaper and not attributed to drinking, domestic problems or traders' disputes.
- ♦ Biographies of Nonconformists abound.
- ♦ Obituaries tend to be full and spiritual.
- ♦ Occurrence of obituaries in Nonconformist publications.
- ♦ Mentions of Nonconformist groups in newspaper articles and obituaries about the family.
- ♦ Use of specific phraseology or motifs on tombstones, in wills, and other places.

- ♦ Records of disputes in church courts pre-1858.
- ♦ Parish chest records and accounts showing non-payment of tithes etc.
- ♦ Burial, or request for burial in Nonconformist burial ground or nondenominational cemetery, not parish churchyard.
- ♦ For those married during the period 1754-1837, wives referred to in wills as *my reputed wife* or *[maiden name] who now lives with me* and the children noted by name as *my son/daughter by [maiden name]*. This was because non-Anglican marriage did not confer legality and thus legitimacy of subsequent children during this period. [It may also denote no marriage at all, of-course.]
- ♦ Bequests in wills to Nonconformist chapels, charities or ministers.
- ♦ Prior to 1858, probate of wills in an archbishop's court employing civil lawyers to avoid paying fees to the local archdeacon or bishop.
- ♦ Having an executor who *affirms* rather than *swears on oath* to administer.

Note: Some of the above also apply to Catholics and Jews, but there are specific ones too, the more obvious being:

Clues to Catholic Ancestry

- ♦ Tradition of Catholicism.
- ♦ Dietary tradition of eating fish on Fridays.
- ♦ Catholics would not subject their children to Anglican baptism, so they may be recorded as *born* in an Anglican parish register, so that an acceptable legal record of age and parentage could later be found.
- ♦ Catholic naming patterns such as the inclusion of Mary as the religious name in a typical string of four names for girls. Boys may also have the second name Mary.
- ♦ Given names such as Xavier, Ignatius and other French or Spanish ones for boys, with Patrick being the most popular religious name added.
- ♦ Photographs or mementos of first communion or mass.
- ♦ Newspaper cuttings about marriages or funerals in Catholic churches.
- ♦ Family stories of aunts who were nuns, or uncles as priests.
- ♦ Family data recorded in a missal or prayer book.
- ♦ Many Catholics had relatives abroad so their wills may offer clues to their origins. This would apply more to the affluent with relatives on the continent; those from in Ireland were usually too poor to leave a will.

Clues to Jewish Ancestry

- ♦ Tradition of Judaism.
- ♦ Dietary abstention from pork.
- ♦ Jewish names are largely Old Testament ones.
- ♦ Knowledge of Hebrew or Yiddish shown in books, ketuba (marriage settlements), newspapers and other writings in the home.
- ♦ Mementos of bar or bat mitvahs.
- ♦ Possession of Jewish artefacts of various kinds.
- ♦ Family history of persecution during wartime, especially the holocaust in WWII.

Protestant Categories

There are probably over 2,000 Protestant denominations which can be classified into three broad categories (Palmer et al.):

Episcopal

These have a structure including bishops and priests who mediate between God and lay members, mediating grace to them through the sacraments, in a similar way to that of the Catholic church. In England the two main Episcopal denominations are:

▪ Church of England

The Anglican or Established church which developed during the reigns of Henry VIII and his children Edward VI and Elizabeth I. The records are discussed in the companion books *Researching English Parish Registers* and *Researching English Poor Law & Parish Chest Records*.

▪ Methodist Church

This arose from within the Church of England through the efforts of John and Charles Wesley.

Reformed

These were linked to the German and Swiss reformations under Martin Luther, John Calvin and others. They believe that all persons are called to be priests of God, and thus there is no hierarchy of priests and bishops. Everyone has a vocation within the church, and are of equal status to the minister. Their religions are very scripturally based. The Lutherans obviously fall into this category, but have always been a small group in England. The two main English reformed churches are:

▪ Presbyterian

Founded in Scotland in 1557 by John Knox with a Calvinistic heritage. Elders are elected by individual congregations to administer both spiritual and material work. Ministers are similarly elected by each congregation and the latter are grouped into presbyteries and the synod.

- **Congregational**

Each congregation is an independent body of Christians governing themselves.

Independent Movements

These are the more 'radical' reformers, many of them seeking a return to 1st-century Christianity with adult baptism by immersion, pacifism, anticlericalism and plain houses of worship. There is usually a strong sense of the presence of the Holy Ghost. Mennonites fall in this category but have never been a large group in England. The two main ones here are:

- ♦ **Unitarian**

They reject the idea of the Trinity (Father, Son and Holy Ghost) and indeed of the divinity of Christ, preaching of one entity called God.

- **Baptist**

They re-instituted baptism only of conscious believers, meaning those old enough to profess belief. They are evangelical and stress a moral life as well as a spiritual one, with great involvement of lay persons in the life and ministry of the church.

HISTORICAL SURVEY & STATE RECORDS OF NON-ANGLICANS

This brief survey attempts to show how the historical developments embedded in the succession of statutes affected Non-Anglicans' ability to meet for worship and social interaction and to maintain records. This will prepare researchers for tackling the extant documentary material, enabling them to extract the most about their ancestors from it. Most of the material collected as a result of parliamentary statutes and other national surveys and documents is at the Public Record Office, now part of the National Archives at Kew, Surrey. There is no single PRO class of material related to Non-Anglicans but a multitude of sections in general classes such as Chancery, Exchequer, State Papers, Home Office or Privy Council and many others. Shorney, in his Chapter 6, provides an excellent summary of all the relevant classes with brief descriptions, and the current PRO catalogue (PROCAT) on their website <http://www.pro.gov.uk> can be used to investigate further. Much of the more useful material has been microfilmed, but certainly not all of the less-used documents.

Pre-Reformation (to 1534)

It is deduced that Christianity became organized in England before 314 AD since British bishops were at the Council of Arles that year. Following the withdrawal of the Romans in 410 the Christian church survived only in the west—in Cornwall, Wales and Ireland, owing to successive waves of pagan

immigrants from Europe. In 597 Augustine was sent by the pope to re-establish the church and from that time it has continued, but with frequent contention between Rome and the English crown each claiming leadership of the British church with Rome becoming dominant from the Norman Conquest in 1066.

England was thus a Catholic country up until the mid-16th century and its monarchs supported the Pope in Rome. Anyone 'protesting' or not agreeing with the system was fined, imprisoned, and/or tortured and some were burnt at the stake as heretics with the full blessing of both church and state. These Protestant martyrs included followers of John Wycliff and his Lollards, Hus, and other European Protestants including Anabaptists, a general term for various groups not believing in infant baptism. John Foxe (1516-1587) wrote his Book of Martyrs describing the history of these people and this has been subsequently revised up to 1798 and is on film 1,696,506. Protestantism's roots are found in the Reformation with Martin Luther generally considered as its father. However the ideas promulgated by Luther were present long before he nailed his 95 theses to the door of the church in Wittenberg, Germany in 1517.

He challenged the authority of the pope and the necessity for priests to be mediators between God and ordinary people.

Reformation to Civil War (1534-1642)

The English display an inherent resistance to change and this was one reason why the Reformation did not happen suddenly here. The views of the Protestant reformers in 16th century Europe, for example the German Martin Luther (1483-1546) and Frenchman John Calvin (1509-1564) were not welcomed in England by Henry VIII who reigned from 1509-1547. Although Henry quarrelled with the Pope in the early 1530s he retained his belief in Catholic doctrine so that when he pronounced himself head of the new *Church of England* in 1534 by the *Act of Supremacy* the church remained Catholic but under Henry's control not the Pope's; this was a return to a precedent in action long before the Conquest.

He continued the Episcopalian form of church government, with bishops having authority, but made drastic changes to other parts of the church organization. His dissolution of the monasteries was done to divert their wealth from Rome to Henry's Treasury, but had the negative effect of withdrawing a social security net from the poor and the sick which eventually had to be replaced by his daughter Elizabeth I in 1601 (*The Old Poor Law—see Researching English Poor Law & Parish Chest Records*).

A popular uprising to protest the dissolution of the monasteries and the enforcement of the new order took place in 1536 and was called the *Pilgrimage of Grace*.

Another rising in 1569 in Yorkshire showed there was still much resistance in the north, and it wasn't until the early 1600s that Old Catholicism died out with the demise of those who had been raised in it. Meanwhile, from the 1570s, a new, different Counter-Reformation Catholicism was fueled by English priests trained in Europe.

Henry's son Edward VI reigned for less than six years (1547-1553) and was more sympathetic to Protestant reform; he introduced a new Prayer Book which reflected this. Henry's daughter Mary tried to re-establish Catholicism under the Pope during her reign (1553-1558), reversing many of Henry's reforms. This was short-lived as her half-sister, Elizabeth, who ascended the throne in 1558, instituted a more elaborate Protestant form of worship. This was a compromise position—authority vested in the monarch but with Catholic ceremonies, but it was unyielding to dissent, viewing this as subversive. Shorney elaborates on the different dissenters and the records of them in Privy Council and State Papers.

The 1559 *Acts of Supremacy and Uniformity* completed the English reformation, imposing the new style of religion but also denying religious freedom. Many parishioners became apathetic, and large numbers of clergy who had hoped for more reform and tolerance chose not to subscribe to the new Articles and just abandoned their livings.

A lot depended, too, on the personal preference of the local lord of the manor who held the advowson, and who could therefore appoint a minister of the high church style similar to the old Catholic way, or if he so chose, a man of more austere Puritan leanings. Thus much nonconformity could be accommodated provided the outward appearance of Anglicanism was upheld to the diocesan authority.

Those Protestants who chose not to recognize the authority of this new Anglican Church (or indeed of the concept of a *state church*) were generally called *Dissenters* and *Puritans* prior to the *Act of Uniformity* in 1662, and *Nonconformists* afterwards. However, the terms *nonconformist*, *sectary* and *attender at conventicles* were sometimes used in the 16th and 17th centuries as well.

The two other major religious groups were, of-course, *Roman Catholics* usually termed *Recusants* or *Papists*; and *Jews*. Sometimes the term *Nonconformist* is applied too loosely to include these as well as the Protestant dissenters.

- **Act of Supremacy 1559**

When Elizabeth came to the throne only one bishop took the oath of Supremacy recognizing her as head of the Church in England, so she ejected the rest along with 300 priests, the rest agreeing at least outwardly with the new order.

- **Act of Uniformity 1559**

The term *recusants* meant *refusers*, defined as those who did not attend the Established Church services, and they were largely, but not only, Roman Catholics. After 1660 the Act also applied to Nonconformists, but no-one has estimated what percentage these constitute. Under the Act of Uniformity 1559 they became liable to a fine of one shilling for each absence which was collected by the church wardens for relief of the poor. By 1563 the death penalty awaited anyone saying or procuring mass. In 1581 recusancy was transferred to the government Exchequer and the penalty was raised to £20 per lunar month. Later Elizabethan and Jacobean acts empowered the Crown to seize all a recusant's goods and two-thirds of his lands and tenements instead of monetary fines.

Catholics were unable to inherit or acquire land, or to enter the legal profession, the armed forces or public office. It should be remembered that many adapted in a practical manner to save their fortunes and their heads by going to the parish church and also, privately, to their own ceremonies. Thus the recusant rolls are not a complete list of English Catholics.

The reasons that Catholicism survived is that the Act was not enforced consistently and the continuing infiltration from abroad provided a supply of dedicated and persistent mission priests.

- **Recusant Rolls (1591-1691)**

It has to be remembered that the recusant rolls were records of what was owed, not what was indeed paid. The authorities were not terribly active in collecting the fines, as under Elizabeth I the maximum number of people actually paying in any year was 17. Figures for later years indicate no more than a few hundred people. For those that are named in each parish, many are recurring, and often the descriptions give details of buildings, farms and fields of interest to the family historian. The religious affiliation may not be given in the rolls but can be ascertained from the initial presentment of the offender at either an ecclesiastical Visitation or at the Quarter Sessions.

At first (1581-1591) the records of indebtedness were entered on the annual *Pipe Rolls* (or *Great Rolls of the Exchequer*) but a separate series called the *Recusant Rolls* was created in 1592 and lasted a century. These survive patchily for various dates and parishes, are at the PRO in series numbers are E376 and E377 and have been filmed. The original rolls are arranged alphabetically by county, and except during the Interregnum are in Latin, but lists of names do not present too much of a problem— although the writing might. Some early ones have been transcribed, translated and printed, for example by the Catholic Record Society with 1581-91 in volume 71, and 1592-96 in volumes 18, 57 (with an introduction worth reading), and 61.

Further information on the contents of the rolls and how to use them should be sought in Williams (1972) and Shorney, who has an illustration of one in English from the Interregnum period. The PRO leaflet D66 has details of other sources on Catholic recusants. It is useful to note who leased any forfeited lands from the crown as they were often family or friends of the original Catholic owners, ensuring that the land did not pass out of the family.

• **Thirty Nine Articles of Faith 1571**

This developed out of Henry VIII's original 6 Articles of Religion in 1539 and offenders against these were punished as heretics. These articles were increased to 42 in 1551 and reduced to 32 in 1563. Elizabeth's Parliament and thus the Church of England finally adopted 39 as a statement of their doctrinal position in 1571. Interestingly, since 1865 Anglican clergy have not been required to subscribe to each one, but just affirm general assent. All Dissenters rejected the idea of a state church with the king as its head. Some, the Presbyterians, favoured a strong independent church authority while others, particularly the Quakers, didn't want any religious authority at all. Most Dissenters felt that the Anglican reforms were not sufficient and had not ridden the Church of England of *popish* (Catholic) faults. They wanted more purification and were thus termed *Puritans*; they even banished Christmas services and festivities. It should be remembered that, with the tiny exceptions of some Baptists and the foreign Protestants in England, all this dissent was still within the Church of England from the beginning of Elizabeth's reign in 1558 until 1642.

Which was after the next two monarchs, James I and Charles I. In 1620 some Puritans who felt strongly and saw no change happening chose to go to Holland. Then from 1620-1642 nearly 20,000 of them, led by the Pilgrim Fathers in the Mayflower, left and settled in New England, USA.

The momentum of Protestantism was slowly building, with both the overall numbers of adherents and the variety of groups growing. Strong anti-Catholic sentiments were created by the arrival of Mary Queen of Scots (the presumptive heir to the English throne) in 1568, the Spanish Armada in 1588 and the Gunpowder Plot in 1605. The *Hampton Court Conference* was held between James I, the bishops and Puritan clergy in 1604 to consider the latter's demands for reforms to the Church of England. The only significant gain was the authorization for a new translation of the Bible, which was published in 1611 as the Authorized Version and known today as the *King James Bible*. At this time there was no concept of freedom of religious opinion or tolerance for alternative forms of Christian worship. All the religious denominations were exclusivists, each felt that his was the only right way, and that he had a duty to impose it on everyone else! Thus when Archbishop Laud tried to impose a *high church* uniformity in the Anglican Church during his 11 years tyranny (1629-40) this was resented so much by the Puritans that it was one of the causes of the Civil War and he paid with his head.

- **Tax Assessments & Subsidies 1640-2**

These were assessed on an increasing proportion of the wealthier inhabitants. The significance for Non-Anglicans was that both aliens and Catholics (justified because 'they were foreigners at heart') had to pay twice the normal assessed amount thus they are identifiable in the returns. Gibson & Dell list all known extant assessments and they will be considered in more detail in the *Researching English Tax & Other Topics*.

- **Protestation Returns 1641/2**

The Protestation was an oath of loyalty, ostensibly to King Charles I, but in reality to Parliament. All adult males were required to take it, and a few females did as well. The oath (Chart 2) was intended to identify Roman Catholics, and it was simply an affirmation of Protestantism in general. Puritans had no objection to it, and in fact many Catholics signed; it was obviously safer to do so! It is therefore the nearest there is, until 1841, to a fairly comprehensive census of adult males for the roughly one third of parishes for which returns survive.

The lists of signatures subscribed to the oath in each parish are called the *Protestation Returns* and they are organized by the county divisions known as hundreds or their equivalent wapentakes (north east), wards (north), divisions (Dorset, Hampshire), rapes (Sussex) and lathes (Kent). First, the ministers, churchwardens, constables and overseers of the poor took the oath before Justices of the Peace at a local market town, then they administered it within their parishes.

Although signatures, or marks of those unable to sign their names, were no doubt intended, the vast majority of returns are all in one hand, that of the parson or parish clerk. Some show signatures or marks of those serving as churchwardens, overseers and overseers that year. Gibson & Dell, in their detailed listing of all the returns, indicate which are signed, which have been transcribed, and even which include women, occupations and, in one case, ages.

Chart 2: The Protestation Oath

I, A.B., do in the Presence of Almighty God, promise, vow, and protest to maintain and defend, as far as lawfully I may, with my Life, Power, and Estate, the true Reformed Protestant Religion, expressed in the doctrine of the Church of England, against all Popery and Popish innovations, within this realm, contrary to the same Doctrine and according to the Duty of my Allegiance, His Majesty's Royal Person, Honour and Estate, as also the Power and Privileges of Parliaments, the lawful Rights and Liberties of the subjects, and every Person that maketh this Protestation, in whatsoever he shall do in the lawful pursuance of the same; and to my power, and as far as lawfully I may, I will oppose and by all good Ways and Means endeavour to bring to condign Punishment all such as shall, either by Force, Practice, Counsels, Plots, Conspiracies or otherwise, do any Thing to the contrary of any Thing in this present Protestation contained; and further that I shall, in all just and honourable ways, endeavour to preserve the Union and Peace betwixt the Three Kingdoms of England, Scotland and Ireland; and neither for Hope, Fear, nor other respect, shall relinquish this Promise, Vow and Protestation.

The main objective was to consolidate support for the Protestant religion and against popery, and Roman Catholics and others who refused to sign were listed separately and a count made.

A parliamentary committee was struck to decide what to do with the recusants, but the Civil War broke out before anything was done.

Chart 3: Brief Guide to Available Protestation Returns

The number of parishes or places with extant returns are given as a fraction of a rough total number. *Italics show completely transcribed and published returns.* * indicates partial publication of transcripts.

[Data mainly from Gibson & Dell; and personal research]

County	Extant	County	Extant
Bedfordshire	1/127	Berkshire *	101/162
Buckinghamshire	57/206	Cambridgeshire	1/171
Cheshire	8/130	<i>Cornwall</i>	167/204
Cumberland	106/144	Derbyshire	6/172
<i>Devon</i>	412/268	<i>Dorset</i>	239/260
<i>Durham</i>	80/94	Essex	43/405
Gloucestershire	0/347	Hampshire	5/307
Herefordshire	0/184	Hertfordshire	132/5
<i>Huntingdonshire</i>	85/132	Kent	91/400
Lancashire *	285/299	Leicestershire	4/256
<i>Lincolnshire</i>	374/627	London	0/102
Middlesex *	60/67	Norfolk	1/691
Northamptonshire	6/292	<i>Northumberland</i>	2/80
<i>Nottinghamshire</i>	223/271	<i>Oxfordshire</i>	108/234
Rutland	0/50	Shropshire	12/229
<i>Somerset</i>	164/486	Staffordshire	58/183
Suffolk	2/482	<i>Surrey</i>	24/146
Sussex	158/305	Warwickshire	19/208
<i>Westmorland</i>	31/73	<i>Wiltshire</i>	90/318
Worcestershire	9/209	Yorkshire *	144/742
<i>Denbighshire</i>	3/65	Rest of Wales	0/829

A brief summary of what is available is given in Chart 3, and Gibson & Dell has details by county of what originals have been discovered and where they are located in England, plus information on what has been transcribed and published. Most of the original returns are at the House of Lords Record Office, but they have all been microfilmed as have many, if not all, of the published transcripts. On the FHLC a *title search* for Protestation Returns displays all the county lists of original returns and available transcripts. Markwell and Saul chose the return for Covenham, Lincolnshire, which has signatures and (mostly) marks, as their cover illustration for their *Facsimiles of Documents of Use to Family Historians*.

Interregnum (1642-1660)

The Interregnum was a time 'between monarchs' and included:

- ***Civil War (1642-9)*** between the generally Protestant Parliamentary supporters, nicknamed *Roundheads* because of their close-cropped hair & King Charles I's mostly Anglican and Catholic Royalists nicknamed *Cavaliers* with their long curly, flowing wigs.
- ***Commonwealth*** divided into two phases:
The ***Rump Parliament*** (1649-53).
The ***Protectorate*** of Oliver Cromwell (1653-8) and his son Richard Cromwell (1658-60) as Lord Protectors.

▪ Oaths 1641-2

Allegiance to Parliament and the Protestant church was also requested in 1643 for the *Vow and Covenant*, and later that year for the *Solemn League and Covenant* 1643/4. Some returns are extant and noted by Gibson & Dell, but no other national survey has been done. Examples of the Solemn League & Covenant on film include those for Bromeswell, Suffolk on film 0,993,227 and Birchington, Kent on fiche 6341992(1)*. The *Solemn League and Covenant* was an agreement reached between Parliament and the Scots in 1643, whereby Parliament agreed to a uniform Presbyterian church government in England and Ireland in return for the military support of the Scots. Presbyterianism became the established church and its view was imposed on everyone, thus many Anglicans chose to emigrate to Virginia, USA. The *Puritans* wanted further Protestant reforms and these eventually gave rise to some major groups—the *Baptists*, *Congregationalists* (*Independents*) and *Presbyterians* (*Unitarians*) and others emigrated to the New World. Some who were totally disillusioned with the new Church of England formed the *Seekers*, later called the *Society of Friends* or *Quakers*.

▪ Civil War Army Records

Those who served on either the Royalist (largely Catholic) or Parliamentary (Puritan) side in the Civil War would have been attached to a regiment named after its Colonel. The affiliation of a named Colonel can be found in the appendix to Kitzmiller's book, and this volume is a good source for further references to material on the well-studied Civil War.

▪ Civil Marriage during Interregnum

During the Commonwealth period Justices of the Peace performed marriages before two witnesses, so these are another form of Non-Anglican ceremony (Chart 4).

Chart 4: Civil Marriage During Interregnum The Ceremony

I, A.B. do here in the presence of God the searcher of all hearts take thee C.D. for my wedded wife; and do also in the presence of God and before these witnesses promise to be unto thee a loving and faithful husband.

An example of a certificate

These may certify all the People of this Nation that Alexander Adkinson of Potton in the County of Bedd [Bedfordshire] yeoman and Sara Mannison of Baldock in the County of Hartf [Hertfordshire] were married the 19th day of October in the year of our Lord 1654 according to a late Statute concerning marriage & before me John Fairclough Esq. & one of the Justices of the Peace within the said County. In Wittness whereof I have hereto sett my hand & seale the day & yeare abovesaid.

Jo: Fairclough

*This solemnity was performed in the presence of
Giles Wallis, William Wells.*

▪ State Papers Domestic

There is a great deal of material at the PRO in State Papers Domestic (series SP) regarding the many tiny religious groups flourishing for brief periods during the Inter-Regnum period. Such groups as the Ranters, Levellers, Millenarians, and Fifth Monarchy Men did not survive for long. Others, notably Muggletonians and Quakers, lasted longer but only the latter became important religious options.

RESTORATION (1660-1730s)

When the monarchy was restored in 1660 the Anglican church came back into favour as the Established Church, and Shorney refers to this time as *a disastrous defeat for Nonconformity*.

Before his restoration to the throne, Charles II made a promise, the *Declaration of Breda* 1660 in which he guaranteed, among other things, freedom of conscience in religious matters.

However his word has passed down in lore as 'something no man could rely on', and his parliaments passed five pieces of legislation between 1661 and 1665 penalizing Nonconformists and restricting their activities; these Acts are together called the *Clarendon Code* and were:

♦ Corporation Act 1661

This forbade municipal office to those not taking the sacrament at the parish church, which effectively excluded Roman Catholics and the more extreme Nonconformists.

♦ Quaker Act 1662

This required Quakers to take the Oath of Supremacy and Allegiance; they insisted that oaths were against the word of God by the simple logic that He expected everyone to tell the truth all the time, and many were fined or transported.

♦ Act of Uniformity 1662

The 1662 *Act of Uniformity* required Anglican ministers to be ordained by a bishop and to accept the Book of Common Prayer Book. They were also required to renounce the *Solemn League and Covenant* which had imposed Presbyterianism in 1643. Naturally the Puritan ministers would not be restricted in this way and almost 2,000 left the parish churches, taking committed members of their congregations with them. They were persecuted until 1689, and the emergence of further groups were discouraged by the next two Acts.

♦ Conventicle Act 1664

It made 'assemblies, conventicles or meetings' for Non-Anglican worship illegal, even in private houses, if more than five visitors over age 16 were present. Attendees were fined or put in gaol, and hosts could be transported for a third offence, and this statute remained in force until March 1669 when a new Act was considered. The Diary of Samuel Pepys for 7th August 1664 refers to 70 Quakers who were jailed at Newgate.

I saw several poor creatures carried by, by constables, for being at a conventicle. They go like lambs, without any resistance, I would to God they would either conform, or be more wise, and not be caught !

♦ Five-Mile Act 1665

This Act disallowed Nonconformist ministers living or visiting within five miles of any place where they had ministered. These five laws were unevenly enforced across the country, especially as there was considerable public support for Nonconformists. However, thousands of Nonconformists did spend time in gaol, including the noted preacher and author John Bunyan and 200 other ministers. In addition 2,000 ejected Presbyterian ministers, listed by Calamy, were forbidden to set up as teachers, (this included preachers, school teachers, university fellows and private tutors), so had no way of supporting themselves unless they turned to a manual occupation.

♦ Pipe Office Records

Nonconformists who were fined for non-attendance at the parish church can be found in the *Pipe Office Declared Accounts* from 1500-1817, but they are of particular value for the period 1662-1684. The *Pipe Office Miscellaneous Rolls* (series E 370) include fines for those who preached illegally during Charles II's reign.

♦ Excommunication

Bishops kept records of those excommunicated and details were sent to Chancery so they appear at the PRO in series C 85 (to about 1700) and C 207 (up to the 19th century) as well as in diocesan records. Arrests of particularly obstinate individuals are detailed in writs in King's Bench series KB 27 (to 1701), KB 28 (1702 onwards) and KB 29, with Appeals at the High Court of Delegates.

♦ Return of Nonconformist Conventicles 1669

Nonconformist and their meeting houses gradually became tolerated. In June 1669 the first comprehensive survey of Nonconformist meetings was ordered by Archbishop Sheldon. An English transcript of what survives from about $\frac{3}{4}$ of the dioceses is available (Turner) and some local sections have been published separately. The returns contain details of the number, size and distribution of the meetings and in most cases the preacher, the denomination and the host responsible for each assembly. Information was also given about those licensing their own houses, generally yeoman, tradesmen and some gentry, and the attendees, mainly craftsmen and husbandmen with a few yeomen and tradesmen. Analysis suggests that there was some bias towards stressing the meanness and low condition of individuals involved thus they should not be taken at face value. Nevertheless they provide a means of comparing the denominations and the situation in different parts of the country (Wykes 1972).

The surveys were not all taken at the same time and they show great differences in organization of different groups and the regularity of their meetings. Where numbers were small it was common for certain groups to combine, for example Presbyterians and Independents in a common meeting. There was great fluidity with many small meetings of short duration. The Anglican authorities were not overly concerned with identifying the denominations, but Quakers and Baptists were probably correctly named because of their record of mutual hostility.

♦ Declaration of Indulgence 1672

After the repressive legislation of the 1660s failed to crush religious dissent Charles II issued his *Declaration of Indulgence* in 1672. This ameliorated conditions for all dissenters and permitted licensing of Nonconformist (but not Catholic) meeting houses and teachers with a resulting increase in dissenter numbers. There were 1,609 ministers' licences granted, three-quarters of these being to men ejected in 1662. Sadly, it was withdrawn in 1673 as Parliament considered that the king had acted beyond his powers. However it had given Nonconformists a chance to exercise some freedom and regroup; nearly 500 Nonconformists were released from prison, and a number of meeting houses were built. There were so many Nonconformists and a large enough number of influential ones that the laws could only be enforced in some places. Shorney presents details of resources in State Papers and elsewhere for these troubled times.

♦ Test Act 1672

The *Test Act* 1672 insisted that civil and military officials of the crown receive *Anglican communion* at least once a year, take the *oath of supremacy and allegiance* to the crown, and make a *declaration against transubstantiation*, (a Catholic tenet). They had to submit a *sacrament certificate* within six months of taking office to show that they had done so. This is negative evidence, as anyone doing so was *not* a Nonconformist at the time. If previous evidence of Nonconformity exists then this may date a change to conformity, perhaps as part of a career pattern and upward mobility.

A second Test Act of 1678 removed Catholic peers from the House of Lords, but Test Acts were abolished in 1828 and a declaration substituted. Civil and military office holders also had to take the oaths of allegiance and supremacy. From 1689-1702 other groups included in these requirements were university members, lawyers, schoolteachers and preachers which made life extremely difficult for all Non-Anglicans.

Sacrament Certificates

One of the requirements of the Test Act, in force from 1672-1828, was the production of a *sacrament certificate* recording when and where the bearer took Holy Communion as testified by the clergyman, churchwarden and two witnesses. Some relating to the Home Counties are at the PRO but most will be with Quarter Sessions at the county level. I possess copies of three such certificates for my 8th great grand uncle Zachary Dashwood, necessary for his position as an officer of HM Customs in Exeter, Devon:

18 May 1673 in St. Martin's parish (Chart 5).

11 Jul 1680 in St. Sidwell's parish.

13 Jul 1689 in Holy Trinity parish.

Chart 5: Sacrament Certificate for Zachary Dashwood 1673

[Courtesy Devon Record Office]

We *John Prince* Minister of the Parish and Parish Church of *St. martin in the county of the citii of Exon [Exeter]* and *Nicholas Tripe* Church Warden of the same Parish and Parish Church, do hereby certify that *Zach. Dashwood* one off the officers of his *Maties Customs in the Port of Exon* upon the Lords Day commonly called Sunday, the *Eighteenth* day of *May Last Past* immediately after Divine Service and Sermon, did in the Parish Church aforesaid receive the Sacrament of the Lords Supper according to the usage of the Church of England. In witness whereof we have hereunto subscribed out Hands the said *Ninth* day of *June* in the Year of our Lord, One Thousand, Six Hundred Seventy and Three.

John Prince Minister of the Parish & Parish Church of *St. Martin In the Countie of the Citii of Exon*
Nic' Tripe Church Warden of the said Parish & Parish Church
Francis Oliver of the Countie of the Citii of Exon Gentleman
 and *Thomas Lane* of the Countie of the Citii of Exon Joiner do severally make oath, that they do know *Zachary Dashwood* in the above written Certificate named, and who now present hath delivered the same into this Court: And do further severally make Oath, That they did see the said *Zachary Dashwood* receive the Sacrament of the Lords Supper in the Parish Church of *St. Martin In the Countie of the Citii of Exon* in the said Certificate mentioned; and upon the Day, and at the time in the said Certificate in that behalf certified and expressed: And that they did see the Certificate above written subscribed by the persons above named" And farther the said *John Prince & Nicholas Tripe* do say upon their respective Oaths, That all other matters or things in the said Certificate recited, mentioned or expressed, are true, as they verily believe.

Jurat' in Curia [signed]
I Jur. 14 Jul. 73

Tho: Lane
Fran: Olliver

♦ Compton Census 1676

Fears about the resurgence of Catholicism, as well as the need to assess the true extent of nonconformity after the relaxation of conditions in 1672 led to the taking of the *Compton Census* in 1676. It was authorized by Archbishop of Canterbury Sheldon who wanted to show that the extent of Nonconformity was not as great as was commonly supposed.

The Compton Census of 1676 was carried out under the supervision of Bishop Compton of London. It asked for the total number of parishioners or families, recusants (Catholics) and Nonconformists in each parish of the province of Canterbury. As the question regarding total number of inhabitants was not very clear it is not surprising that it was interpreted differently in the returns. Some gave number of families, others the number of persons over 16 (a standard estimation in those days), and others the total population. Some subtracted the recusants and Nonconformists and gave number of Anglicans for this answer.

There were likewise problems in differentiating popish recusants and those suspected of being so, and probably other groups as well. That said, the surviving returns are considered to at least reflect the local distribution of dissidence, if not the actual numbers in each parish (Chalklin).

An example of numbers occurring in some Diocese of Rochester, Kent parishes is in Chart 6.

During 1678 the eccentric Titus Oates was responsible for a supposed *Popish Plot* to kill Charles II, replace him with his Catholic brother James. It created a wave of anti-Catholic hysteria which influenced legislation for years. The 1683 the *Rye House Plot* to murder Charles II and his brother James implicated a number of Whigs, regarded as friends of Dissenters, and thus once again hindered the progress of toleration.

Chart 6: Compton Census of Kent Parishes

Parish	Anglican	Papists	Nonconformists
Bromley	755	1	7
Cudham	190	-	6
Chelsfied	360	-	-
Deptford	4,107	-	310
Erith	200	-	6
Eltham	325	11	18
Lewisham	550	-	40
North Cray	80	-	-

Catholic King James II did come to the throne in 1685 bringing renewed hope to the Catholic minority. A national organization was formed and Catholic chapels started to appear all over the country. He planned to extend toleration to all Dissenters and indeed welcomed about 60,000 French Protestants called Huguenots who were fleeing from France at this time. Unfortunately his tolerant moves were not understood or supported and he made the bad choice of unlocking the doors of office to Catholics too swiftly. This naturally caused panic and violence against Catholics and also against Dissenters in general. Anglicans and Protestants joined forces and James had to abandon the throne in 1688.

♦ Act of Toleration 1689

Parliament made a deal with James II's Protestant daughter Mary who was married to her first cousin, William III of Orange. They were to reign as joint monarchs and guarantee Parliamentary sovereignty, Protestantism and toleration for most Nonconformists, a deal which was later termed the *Glorious Revolution*. William and Mary speedily enacting the *Act of Toleration* in 1689. This allowed complete freedom of worship for Protestants believing in the Trinity (but not full citizenship as the Test and Corporation Acts were still in force), but Papists and Unitarians continued to be persecuted. Over a thousand meeting houses were built in about 20 years starting in 1691, the year they were first allowed. Regulations required that the doors remain unlocked during meetings and services. Doddrell has written about his ancestor's house in Chew Stoke, Somerset being licensed in 1790 and used by John Wesley that year. He quotes the petition for granting the licence, the plaque on the house wall, and extracts from Wesley's diary recording his visit.

Nonconformists could appoint their own teachers and preachers provided that these accepted certain oaths of loyalty and most of the *39 Articles of Faith*. The spirit of toleration was so strong that similar privileges were extended to Catholics and Quakers. However, Catholics were still excluded from the armed forces and Non-Anglicans still barred from the universities. A statute of 1700 prevented Roman Catholics from buying or inheriting land.

From 1695 until 1706 one of the provisions of the **Marriage Duty Act** required that Anglican clergy were to register the births of any children in their parish who did not come for baptism, which naturally included all Non-Anglicans. Some parish clergy were more diligent about this than others. The ulterior motive was connected to the collection of *duty* on all births, marriages, burials, bachelors and childless widowers to finance the war with France.

After the Act of Toleration in 1689 Nonconformist, Roman Catholic and Jewish cemeteries and burial grounds were opened, so that from this time on fewer burials will be found in the parish churchyards and registers. Note that the term *burial ground* denotes a Non-Anglican resting place, whereas a *cemetery* can be Non-Anglican or non-sectarian.

♦ **Oath of Association 1695-6**

After an assassination attempt on King William III it was compulsory for all military and civil office holders under the crown to attend at a court of law and take this oath for the defence of the king and in support of the succession. Other groups such as MPs, clergy, local gentry and city freemen were encouraged to subscribe, and in some places most adult males having some status did so. Sometimes defaulters were noted, and Quakers stand out because they *affirmed* rather than swore. They are of interest here as groups of Non-Anglicans such as Colchester Quakers and Cumberland Nonconformist ministers were recorded and can thus be identified.

Gibson has published a list by county of what is known to survive and filmed lists can be found in the FHLC at county and parish levels. Amongst the better known publications of the lists are those for Lancashire by Wallace Gandy, and Devon by Stoaite.

♦ **Act of Settlement 1701**

This barred Catholics from the English throne, specifically meaning the only surviving possibly legitimate son of James II, James (the Old Pretender) and his son Charles (the Young Pretender a.k.a. Bonnie Prince Charlie). Thus Anne, James II's daughter, came to the throne in 1702. There was a further problem with the succession as although Anne had had 14 children all had died.

Through the **Security of Succession Act of 1702** the heir was declared to be Sophia, Electress of Hanover, a granddaughter of James I, and her heirs (and it was Sophia's son who actually succeeded Anne as George I). From this act stemmed the *Oath of Abjuration* denying the Old and Young Pretenders the right to the throne. All officials had to take the oath in a central or local court and sacrament certificates had to be presented at the same time.

The **Security of the Sovereign Act 1714** required a further **Oath of Allegiance in 1715**, which included renunciation of the Catholic church, by all over age 18. There are some certificates relating to Catholics refusing to take it. From 1723 Quakers were allowed to take a special *Affirmation of Loyalty* as they were opposed to any oath-taking.

♦ **Estate Records in 1715**

The **Forfeited Estates Commission** was set up after the **1715 Jacobite Rebellion** to list, value and sell the confiscated estates of those attainted during this time. Although largely a Scottish affair, many English Catholics were also involved, and the family estate papers surrendered date back to the 16th and 17th centuries. The PRO Information leaflet D21 (*Jacobite Risings 1715 and 1745*) is a good method of finding relevant sources for this period.

Registration of Papists' & Non-Jurors' Estates were people who refused to take an oath were called *non-jurors*. Their property, as well as that of Catholics had to be registered with the local Clerk of the Peace from 1715-1791, and many records survive with the county Quarter Sessions records and are filmed. These records deal with all immovable property, not just huge estates of land. The returns give names of occupiers and tenants as well as details of the actual estate and rents paid in the case of land. The countrywide register for 1715 has been abstracted by Estcourt & Payne and is on film 0,845,185. Full returns have been published for Lancashire and Durham. An example from Leicester is shown in Chart 7.

**Chart 7: Registration of Estate of Catherina Smith
of Leicestershire 1721 — Film 1,469,785**

To the Clerk of the Peace of and for the County of Leicester or
his Lawfull Deputy.

I Catherina Smith widdow and Relict of Francis Smith late of
Queeneborough alias Queeneyborough in the county of
Leicester Esq. deceased In Pursuance of an Act of Parliament
intituled an Oath to Oblige Papists to register their names and
real Estates Do by this writing under my hand desire and
require you or one of you at the next Generall Quarter Sessions
of the peace to be held for the said County of Leicester to
register and enter my name and estate in a Book or Books, Roll
or Rolls by you in this Behalf provided in the messuages,
lands, tenements and hereditaments of me the said Catherina
Smith lying and being in the said County of Leicester in the
manner and words following (viz').

A True Particular of the Estate, Messuages, Cottages, Lands,
Tenements and hereditaments of me Catherina Smith widdow
and Relict of Francis Smith late of Queeneborough in the
county of Leicester Esq. deceased lying and being in the parish
of Queeneborough als Queeneyborough in the County of
Leicester, that is to say:

→ Continued on the next page

A Messuage or Tenement and three yard Land lying and being in the said Parish of Queeneborr' alias Queeneyborough in the possession of John Searson as Tenant from year to year of the yearly rent of twenty four pounds. £24.0.0

Ditto + 3 yard Land ... Anthony Kilby 26.0.0

Ditto + 4 yard Land ... John Burbage 31.0.0

Ditto + 5 yard Land ... Thomas Everitt 39.0.0

One half yard Land ... Thomas Kilby 4.0.0

Cottage ... Ralph White, Alice Bennett & -- Jarvis 0.15.0

Cottage ... John Searson 1.0.0

Cottage + half yard Land ... Michael Clark 4.0.0

Ditto + half yard Land + 4 odd lands Andrew Staton 5.10.0

Cottage + 1 yard Land ... Richard Cooke 9.0.0

Cottage + meadow ... Elizabeth Brown widdow 2.0.0

Cottage ... Thomas Boyley 1.0.0

Cottage ... John Browne 1.0.0

Cottage ... William Whittle 0.10.0

Cottage ... William Blarkas 1.10.0

£150.5.0

In all which the above mentioned messuages, Cottages, Lands & Tenements I have (as I am advised) an Estate for my own Life Subject to Taxes. In Witness whereof I the said Catherina Smith have hereunto subscribed my name the third day of June 1721.

[signed] Catherina Smith

Memorand: That at the generall Quarter Sessions of the yeare held at ye Castle of Leicester & for ye said County on Tuesday night after ye feast of the transfiguration of St. Thomas ye Martyr in ye seventh years of ye Reigne of his Ma.^{tie} King George over England the above written Register was signed by Thomas Hoblejaid [?] Esq. by virtue of a letter [?] of Attorney Made by ye above Catherina Smith.

[signed] Law Carter
Thos Abney

Overall the Restoration period was a comparatively quiet period with much growth of different Protestant groups and less religious discordance. The High Anglicans were still firmly in power in each parish and nationally, but there was tolerance for other viewpoints. The early 18th century saw a drop in religious commitment and numbers of Nonconformists dwindled.

Methodism era (1730s-1830s)

Many of the Nonconformist movements made great strides during the industrial revolution (1780s to mid-19th century), showing especial strength in the midlands, north, Wales, parts of East Anglia and the mining areas of Cornwall. The various groups descended from the 16th and 17th century dissenters, collectively known as the *Old Descent*, were joined by a new evangelical movement termed *Methodism*.

The Church of England had severe problems in the 18th century as their parish clergymen were underpaid and apt to neglect their duties, and bishops were largely political appointees who ignored their religious work, rather than good theologians who cared for their dioceses.

Naturally the poor suffered most as poor relief was dependent upon the parish church. The Methodists took the opportunity to nurture this group and by 1815 they had over a quarter of a million converts.

The new Method preached by the Wesleys and Whitefield encouraged really living one's religion, rather than simply occupying a comfortable pew on Sundays. Naturally this Evangelicalism disturbed upper-class High Anglicans, but was intensely popular amongst the middle and lower classes. Methodism had a far-reaching effect enlivening all branches of Nonconformist Christianity. Nonconformism was particularly powerful amongst urban small tradesmen, who had benefitted from the Industrial Revolution and whose icon was *respectability*—not always an attribute of the Anglican or Catholic aristocracy!

• **Protestant Dissenters' Registry 1742**

This was formed in 1742 at Dr. Williams' Library in Red Cross Street, City of London to register births of any nonconformists up to 1837 on payment of sixpence, later raised to two shillings. Two signed documents had to be produced from the local incumbent, midwife or witnesses to the birth. The registry was commenced to provide Nonconformists with legal evidence of age and parentage similar to that previously enjoyed only by Anglicans. There were few entries in the early years, but from 1759 large numbers were registered, largely for the more well-to-do of-course, who would need legal evidence for inheritance purposes.

Many are in family groups and the registrations took place long after the births they record, the earliest being 1716. The two PRO guides differ as to the numbers of entries recorded. Gandy (2001) quotes 29,865 births but Shorney (1996) almost 50,000 entries.

The British Isles Vital Records Index includes 23,525 of them. They include many from outside London, some from abroad and even a few Anglicans. Entries have been indexed for some counties, for example Derbyshire, Essex, Gloucestershire, Kent and Shropshire. From 1826 paper certificates were issued giving the date and place of birth, and names of the child, its parents and the mother's parents; witnesses and other details are also sometimes given. Chart 8 shows an example of a certificate issued from this Registry.

Chart 8: Certificate from the Protestant Dissenters' Registry Film 0,826,469

No 1981. These are to certify, That *Francis Hews son of Francis Hews and Sarah his Wife, who was the Daughter of Edward and Elizabeth Palmer* was Born at *Dunstable* in the Parish of *Dunstable* in the County of *Bedford* on the *twenty third Day of March* in the Year *One thousand seven hundred and ninety one* at whose birth we were present.

J^{no} Winterfield surgeon

Anne Fenstone

The mark of Sarah Spencer X

Signed by the above named Sarah Spencer in the presence of *W.A. Southam* [?], *George Church* [?]

I do certify the above named Francis is my son and was born at the time and place above mentioned. *Sarah Hews*

Registered at Dr. William's Library, Red Cross Street, near Cripplegate, London the *6th April 1827*. *John Coates* Register

- **Hardwicke's Marriage Act 1753**

Up until 1753 marriages which took place in other venues than the parish church were termed irregular. There were several famous venues in London (Benton) and McLaughlin notes that 'every county had small parishes where the extra income was welcome, and no awkward questions asked'.

They were legally valid if conducted by someone who had been ordained in the Church of England, which many Nonconformists had been in early times. This meant that the man's heir was his wife and children, rather than his brother or nephew. *Lord Hardwicke's Marriage Act 1753* 'for the better prevention of clandestine marriages' made it illegal for any except Quakers and Jews to marry anywhere other than in a Church of England building, after three successive readings of banns or the acquisition of a licence by oath. It took effect in 1754 and was not amended until 1837 so during this period in order for a wife to inherit and children be deemed legitimate Non-Anglicans had to marry in the Church of England. The few earlier marriage registers of Non-Anglicans therefore cease at 1753.

Clergy were reluctant to marry persons who had not been baptized in the Anglican church and an adult baptism may occur a little before marriage in this case (an example is shown in Chart 16).

During the period 1754-1837, those who were married in a dissident ceremony and who had property to leave were very careful to word their wills precisely so that their wife and children did receive their due. They could not call a wife a wife if they hadn't had an Anglican marriage, and their children would similarly be considered illegitimate. So they used the correct terminology in their wills, such as that used by William Fane, a tanner of Flitwick, Bedfordshire whose will was written in 1806 and proved 1808. In it he says:

I Give and Devise unto my natural son named Thomas by Mary White who now lives with me All and every my Messuages, Cottages, Lands, Tenements and hereditaments whatsoever situate standing lying or being within the Parish of Flitwick aforesaid..... He then leaves legacies to his four daughters by the said Mary White... Mary, Ann, Sarah and Elizabeth. His executors were his respected friends James Oliver of Flitwick, farmer and William Poulton of Ampthill, currier.

No marriage of William Fane and Mary White has been found in an Anglican church, and even if one cannot be located in a nonconformist chapel owing to no register being kept, or it being lost, a check of the membership lists and administrative records of the local nonconformist chapels should be done to ascertain the religious affiliation of William Fane, and indeed of his two *respected friends*. From 1837 the Nonconformists got what they wanted—a legal marriage outside the Anglican Church, in a Register Office.

- **Catholic Relief Acts 1778 & 1791**

This was also known as the *Repeal of the Penal Laws*—the years between the Reformation and 1778 being known by Catholics as the *Penal Times* or *Period*. Catholics had been vulnerable to sporadic persecution throughout the 18th century, especially during the 1745 Jacobite Rebellion and as late as the Gordon Riots of 1780 but tolerance was building. The **Catholic Relief Act 1778** allowed them to take the oath of allegiance and the **Catholic Relief Act 1791** facilitated them building and worshipping in their own churches, although some had been doing this for many years before this date. Most of the other penalties such as inheritance and purchase of land, education of children in their faith, and entrance to the professions were also removed. They were also allowed to practice as lawyers after a suitable declaration and oath, normally listed separately from Anglicans, as were Quakers.

- **New Toleration Act 1812**

This was an important step in ensuring liberties for Nonconformists as it repealed most of the 1665 Five-Mile Act and the 1670 Conventicle Act and exempted from all control meetings of less than 20 people. Under this new Act further certificates for registration of meeting places for all kinds of dissenters were issued by the Quarter Sessions, as in Chart 9.

Chart 9: Registration of Places of Worship in Leicestershire 1824 - Film 1,469,785

A List of Congregations and Assemblies for religious worship of Protestant Dissenters which have been duly registered and certified by the Archdeaconry Court of Leicester from the first day of January to the thirty first day of December 1824, both inclusive, pursuant to the Statute of fifty second year of the reign of his late Majesty King George the third [1811-12] intituled an Act to repeal certain Acts and to amend other Acts relating to religious worship and Assemblies and persons teaching & preaching therein.

No 1. Coleorton - Certificate of a meeting place in the dwelling house of Mary Buck.

Dated 2 January 1824. Registered & certified 3 January.

No 2. Broughton Astley - Certificate of a meeting place in the house of John Howkins.

Dated 26 December 1823. Registered & certified 6 January 1824.

No 5. Shawell - Certificate of a meeting place in a Messuage occupied by Joseph Hipwell.

Dated 24 February 1824. Registered & certified 25 February 1824.

No 6. Syston - Certificate of a meeting place in a barn.

Date Registered & certified 28 February 1824.

No 10. Whitwick - Certificate of a meeting place in a newly erected building.

Dated 9 July 1824. Registered & certified 10 July 1824

I hereby ratify the foregoing as a correct List to the Quarter Sessions for the County of Leicester as directed by the said Act, As witness my hand the 23 February 1825.

W.F. Harrison Dep^y Reg.

• Unitarian Relief Act 1813

Extended the benefits of the 1689 Toleration Act to those who did not believe in the Trinity. Churches which had been Unitarian, typically calling themselves Presbyterians (but some Baptist and Congregational as well, could now openly call themselves Unitarian.)

• Wesleyan Methodist Metropolitan Registry 1818

The Wesleyans established this central register of births intended to cover all the British Isles but entries come mainly from the London area. It contains 10,291 entries to 1837 (Gandy 2001, Leary), although the British Isles Vital Records Index claims to have 13,482! Some retrospective entries date back to 1773. Examples follow in Chart 10.

Chart 10: Examples from Wesleyan Methodist Metropolitan Registry 1818-1837

#2664 John MASON born 10 Jun 1822 at Huntingdon, Hunts; baptized 14 Jul 1822 at Wesleyan Methodist Chapel, Huntingdon by Richard Eland; registered 31 May 1824.

Parents: John & Elizabeth MASON of St. Mary Huntingdon, Hunts. Mother's parents: John & Ann HEWLETT

Witnesses: Mary Wright, Jonah Wilson (surgeon/accoucheur) of Huntingdon, Mary Haveath

#3049 Sarah Ann FIELDING born 3 May 1823 at Manor House, Gravely, Cambs; baptized 29 Jun 1823 at Manor House (licensed for public worship) by Joseph Walker minister; registered 29 Sep 1824. Parents: John & Ann FIELDING of Manor House, Gravely, Cambs. Mother's parents: Thomas & Elizabeth OSBORN.

Witnesses: Geo Oakley (midwife etc), Elizth Osborn

• Catholic Emancipation Act 1829

This was a product of the more tolerant attitudes of the early 19th century, and now Catholics had far greater religious, social and political freedom. They were permitted to hold property unconditionally, to vote and become members of Parliament in either House, and to hold municipal, judicial and public office.

Victorian era (1830s-1901)

From 1832-1846 further legislation repealed most of the remaining anti-Catholic laws and Jews were granted political equality in the mid-19th century. An important current in the Church of England beginning in 1833 was the trend of High Church Anglicanism towards Roman Catholicism advocated by the *Tractarians* of the *Oxford Movement* led by John Newman, who did convert to Catholicism with several others. After this move towards High Church doctrine the Church of England was no longer perceived to be truly Protestant.

- **Civil Registration 1837**

The **Births & Deaths Registration Act 1836 & Dissenters Marriage Act 1836** enabled a General Register Office to be set up. Now births and deaths could be registered outside of any ecclesiastical system, providing the legal records necessary to cite in court proceedings or job applications. And marriages by authorized Catholic and Nonconformist clergy in authorized buildings were legal provided a civil Registrar was also present to register the event. It took effect on 1st July 1837, whence *Civil Registration indexes* start at this time and civil marriages could also then be performed.

Nonconformist marriages were recorded along with civil ones in the Registrar's marriage book. From 1898 this requirement for supervision by the Registrar was lifted for most denominational buildings and so Non-Anglicans could use their own marriage registers from 1898.

A full transcript from a register from the Channel Islands, which used the same system, plus extracts from other denominations are shown in Chart 11.

Chart 11: Marriages by Non-Anglican Rites after 1837

Delancey Chapel, St. Sampson, Guernsey 24 May 1864

John TUCKER, [age] major, bachelor, quarryman of St. Sampson's, son of Richd TUCKER labourer married Maria WEBBER, major, spinster, no occupation, of St. Sampson's, daughter of Saml WEBBER gardener. Married in the Delancey Chapel *according to the Rites and Ceremonies of the Independent Methodists by me Hugh Badcock, Ind. Minister, John Nasted [?] Dp Registrar.*

Both made their mark. Witnesses: *Thomas Roberts, Daniel Falla*

1844 Asher TOMBS + Esther POOLE in the Baptist Chapel, Abingdon, Counties of Berks & Oxford according to the Rites and Ceremonies of the Parties.

1858 William CLEGG + Mary Ann HIGGINBOTTOM in the Duke's Alley Chapel, Great Bolton, County of Lancaster according to the Rites and Ceremonies of the Independents.

1866 William ROBINSON + Mary JOHNSON at the Congregational, Leek, County of Stafford according to the Rites and Ceremonies of the Independents.

1880 William DASHWOOD + Harriet Annie CAPLIN in the Arundel Street Chapel, Portsea Island, County of Southampton according to the Rites and Ceremonies of the Wesleysans.

1885 James Godolphin OSBORNE + Catherine PUGH at Ebenezer Chapel, Bartlett's Passage, City of London according to the Rites and Ceremonies of the Welsh Independent Dissenters.

1928 Daniel Christopher KAVANAGH + Alice KENNEDY at St. Mary of the Angels, Paddington, London according to the Rites and Ceremonies of the Catholic Church.

Duplicate marriages occur and can be puzzling when noted in the indexes. In the GRO index for the September quarter of 1858 the following entries appear:

LOVEGROVE, Matilda St. George Southwark 1d - 189

PARGETER, George William St. George Southwark 1d - 189
and interlined as late additions:

LOVEGROVE, Matilda Lambeth 1d - 524

PARGETER, George William Lambeth 1d - 524

The certificates show two separate marriages for the same couple on the same day, 28 August 1858, one by Anglican and the other by Catholic rites (see Chart 26).

• Deposit of Non-Anglican Registers 1837

Registration Commissions were appointed in 1836, and again in 1857, to *inquire into the state, custody and authenticity... of Registers or Records of Births or Baptisms, Deaths or Burials, and Marriages lawfully solemnized other than the Parochial Registers*. In the early 19th century Nonconformists wanted their records to be considered on a par with Anglican ones as legal evidence of age and legitimacy and thus campaigned for authentication and central collection of their registers. They co-operated with the *Registration Commissions* of 1836 and 1857 and about 6,600 registers (Shorney) of Nonconformist congregations were given in to the Registrar General at the General Register Office accompanied by a declaration as shown in Chart 12. Those deposited were inspected and if acceptable they were to be regarded henceforth as legal documents. The GRO transferred its holdings of nonconformist records to the Public Record Office in 1961.

Most, if not all, of these registers have been filmed by the Genealogical Society of Utah and the majority of the births or baptisms have been on the IGI (International Genealogical Index) for many years. The Jews and most of the Catholics would not part with theirs, however, so the following remarks do not apply to those denominations.

Chart 12: Declaration accompanying Deposit of Registers with Registrar General — RG4/4272 on film 0,825,319

To the Commissioners for inquiring into the State, Custody, and Authenticity of Non-parochial Registers.

The annexed or accompanying Book is/are the original Register Book of *Baptisms* which has/have been kept for the *Presbyterian Church* called *Scotch Church, River Terrace—formerly assembling in Chadwell St.* situate in *Islington* in the county of *Middlesex* founded about the year 1828:

The Book sent has/have been from time to time in the custody of the *Minister* for the time being, of the Chapel; and is/are sent to the Commissioners from the immediate custody of the *Rev'd Peter Lorimer* of 6 *Hemingford Terrace, Islington* in the *County of Middlesex* who has kept it/them since 1839 as *Minister of said Church*.

Signed the *Ninth day* of *Nov 1840*

Peter Lorimer Clergyman or Officiating Minister

or

----- Proprietor

or

----- Executor, or other representative of ----- as

former Clergyman, Officiating Minister, or Proprietor

The same type of form accompanied the registers of the Upper Street Independent Chapel, Islington, Middlesex and the attached questionnaire is shown in Chart 13.

Chart 13: Registration Commission Questionnaire from Upper Street Independent Chapel, Islington, Middlesex-RG4/4342 on Film 0,825,319

1. Are you or have you been Minister, Trustee, or Member, or Representative of any Minister, Trustee, or Member of any and what Chapel, respecting the Register of which you can give information; or in what way have you been connected with any such? State the name, denomination, and situation of such Chapel.'

Thirty years one of the Managers, Islington Chapel, Upper Street, Islington, Independent

2. Is the Chapel or the Congregation subsisting? Or if dissolved, when dissolved.

It is subsisting.

3. Has any Register Book or Books or Births, Baptisms, Deaths or Burials, or of Marriages before the Marriage Act of 1753, been kept by the Minister or trustees or other Church Officer of such Chapel, or in connexion with it?

No register previous to that period.

4. State over what period such Register or Registers extend. How many are there?

From 1804. Two books.

5. Who is the Minister, who the principal acting trustees, Deacons, or other Church Officers of the Chapel with which you are connected?

William Henry Derman, minister, Robert Starling and Henry Gough, Acting Managers.

6. In whose custody is such Register Book or Books; and where is it deposited? In whose custody has it usually been kept, and where has it been usually deposited?

The Managers and kept in the vestry

7. If you know of any Register being lost, state the time and occasion of the loss to the best of your information.

Not aware of any having been lost.

→ Continued from the last page

8. Will you, or will the party having the custody of any Register, produce it or send it to the Commissioners? By what mode of conveyance will it be sent? If you do not produce or send it, state the reason. *Will send them by hand*

9. If you know of any Register, which is not in your possession, give an account of it, as far as you are able, where it is, and what is the name and address of the person who has it.

I know of no other Register

10. May any Register sent by you to the Office of the Commissioners, remain in the custody of the Board for the purposes mentioned in the Circular Letter? If you have any objection to its being so deposited, state it.

They may remain there

11. Have you in your custody or power the Register Book (not parochial) of any other Chapel or Burial Ground? *No*

12. Can you give information as to any such Registers in the possession of private persons? Communicate all the information in your power. *The Register of Burials in New Bunhill Fields Burial Ground in Church Street, Islington belonging to Mrs Jones, Upper Street, Islington is in her possession.*

Signature of the Person answering the above Questions

J. Starling

There are five series of records at the PRO which do, or may, contain Nonconformist records. Most have been microfilmed by the GSU.

❖ **Series RG 4 contains:**

- 4,680 volumes of Nonconformist registers authenticated during 1837 and 1858 as a result of the Commission's work. Most of the deposited registers were Methodist and date from 1780 or later. Of the other denominations the greater number date from after 1750. For film numbers consult FHLC under geographical location. The majority of the births or baptisms are on the IGI, and individual checks of the extraction status of any film can be made in the usual way (the book *Research at the Family History Centre* shows in details how to use all kind of materials). The burials almost always start at a later date than the baptisms, and often much later.
- Indexes to registers of Dr. Williams' Library. These, together with the RG5 registrations comprise 11 films starting at 1,482,452.
- Indexes to the registers of the Wesleyan Methodist Metropolitan Registry. These, together with the RG5 registrations comprise 25 films starting at 0,596,987.
- Bunhill Fields [Nonconformist] Burial Ground registers 1713-1854. On 13 films starting at 0,595,439.

- ❖ **Series RG 5** comprises the original certificates from Dr. Williams' Library and the Wesleyan Methodist Metropolitan Registry. Most of these are on the 2nd edition of the British Isles Vital Records Index.
- ❖ **Series RG 6** contains Quaker registers. For film numbers consult FHLC under geographical location. They are not on the IGI.
- ❖ **Series RG 7** comprises Anglican registers not relating to parishes, for example:
 - Fleet Marriage Registers 1680-1754 which are clandestine or irregular ones involving anyone who did not wish to abide by Anglican rules for whatever reason, including Nonconformity. Only a few of these seem to be microfilmed so far.
 - Greenwich Hospital Registers 1705-1864 which contain mainly deaths, and are of all religions. On films 0,596,909-911; 0,917,002; 0,288,432-433.
- ❖ **Series RG 8 contains:**
 - 314 volumes of Non-Anglican registers that were handed in too late for authentication, or refused authentication, in the mid-19th century, but are otherwise similar. For film numbers consult FHLC under geographical location.
 - Birth & Baptism registers of the Lying-In Hospital, Endell Street, Holborn, London (all denominations). Indexed on printout 6903920(6), registers on 0,916,632-633 and 0,917,447.
 - Victoria Park [non-denominational] Cemetery burial registers 1853-1876. On seven films starting at 0,917,005.

It is wise to remember that the registers deposited at the PRO were catalogued under the name of the congregation that handed them in. Congregations, buildings and ministers had frequently changed their affiliations, and the handiest register book was the one already in use. An example might be a register started by the Calvinist Methodists, continued by the Wesleyans and later by the Countess of Huntingdon's Connexion, by whom it was surrendered and under which it is listed. Some background reading on the history of that particular chapel and ministers would not come amiss.

Many Nonconformists chose to make a transcript before depositing their records, and the wise researcher checks whether this was the one retained by the congregation or the one now at the PRO, as errors can always occur upon transcription. Congregations whose early church books contained all church business interspersed with birth, marriage and death entries as they happened were understandably reluctant to part with them, and were likely to have made transcripts of just these entries for deposit. Another factor to consider is that of authenticity, recognizable by a sequential run of dates and different handwriting. Transcripts can be recognized by a higgledy-piggledy date sequence, or by a long run of identical handwriting indicative of compilation at one sitting, and/or the register being with the 'rejected' ones in RG8. Those congregations which had not been keeping records, or only sporadic ones, often collected data from memory or whatever other sources they could in order to be able to deposit a record with the Registrar General.

The accuracy of these registers leave much to be desired. The non-parochial registers noted above are the only archives of individual congregations held at the PRO. During the 20th century individual chapels have been encouraged to deposit any historical records in their local record office or archives and naturally much of this material has already been filmed. In addition, Family History Societies have transcribed and published further Non-Anglican records. If the records you need are not available through a Family History Centre then enquiries should always be made first to local archives, and then to the PRO for any deposits not yet filmed.

• **Ecclesiastical Census 1851**

Since there was vigorous opposition in the English House of Lords to an individual census of religious beliefs as had been carried out in Ireland in 1834, a compromise resulted in a census of *places of worship*. Three types of forms were designed respectively for *Anglicans*, *Quakers*, and *Others* and the main kinds of information requested were:

- Amount of accommodation that was *appropriated* and that which was *free*.
- Attendance at each service on 30th March, either actual numbers or estimated average.
- Number of *Sunday scholars*.
- Date of consecration or erection of building and its financing, and whether it was used solely as a place of worship.

Not all ministers co-operated, particularly Catholics, and perhaps 7% of the smaller chapels were missed. The original returns mostly survive at the PRO in HO 129, and returns for a number of counties have been published. Repeated proposals, followed by repeated protests, did not enable any subsequent religious surveys to be conducted thus the 1851 is unique.

The results showed that when numbers had been adjusted for legitimate absentees (small children, sick, and elderly) less than 58% of the population attended a place of worship. From a 21st century perspective this is impressive but it was appalling to mid-19th century churchmen. The lowest attendance was amongst the urban working classes.

The denominational shares caused much concern amongst Anglicans, for whilst the Catholics comprised only 4% of all churchgoers, the Nonconformists were equal to the Established Church at 47% each. Vickers notes that 'all denominations redoubled their efforts to convert, or at the very least recruit, the pagans in their midst'.

However there is little evidence to suggest that the trend towards dissension was reversed. By 1851, in a population where 40% were apathetic, 27% were Nonconformist. Further details on the interpretation of this census can be found in Vickers and Shorney.

- **University Test Act 1871**

The *redbrick universities* were established in large measure to cater to Nonconformists, Jews and others of no religious persuasion starting with Durham in 1832 and London in 1836, and many more from the late 19th century. The University test Act of 1871 abolished subscription to the 39 Articles etc. as requisites to taking a degree at prestigious Oxford or Cambridge.

The Victorians remained deeply religious, although this was expressed in a multitude of denominations, many of which responded with huge building programmes, especially in the burgeoning cities. The Anglican system of parishes still reflected the population distribution in the Middle Ages; they had a huge number of ancient buildings to maintain and had not kept up with the immense growth of the towns and cities.

Nonconformists, however, were able to capitalize on this situation by building their chapels in the areas where they were most needed and this explains much of their success, since many of the poorer, uneducated classes did not mind which church they went to as long as it was respectable and close by. During the 19th century the major Non-Anglican groups were Baptists, Congregationalists, Catholics and Methodists, with smaller groups of Latter-day Saints (Mormons), Presbyterians and Quakers. It was not until the beginning of the 20th century that changing social patterns and scientific doubt made inroads into church and chapel attendance.

GENERAL CIVIL RECORDS

Quarter Sessions & Assizes

The Quarter Sessions are important records, especially for early dissenters, and are at county archives and most are filmed. There are several items of interest in the context of religious conformity.

Places of Worship

From 1689 until 1852 any individual or group who wished to open a Nonconformist chapel or hold such religious services in a house or other premises needed to obtain a licence from the Quarter Sessions or register with the appropriate bishop or archdeacon. The premises and its owner(s) and their denomination were described in a dated certificate signed by one or several members of the congregation. The county clerks of the peace and every bishop's and archdeacon's registrar also had to compile a list of all meeting places, and this now acts as a handy index to the certifications. Both of these series of registrations are now at County Record Offices.

The law regarding registration of chapels, including Catholic chapels registered under the 1791 Roman Catholic Chapels Act, changed in 1852 and now certification was by the Registrar General, lists being sent to him from each County and Borough Quarter Sessions.

Indexes of Meeting House Certificate and Registrations have been compiled for some counties such as Wiltshire. Lists are also available such as that for Leicestershire shown in Chart 9, and the following from the Essex Quarter Sessions on film 1,702,790:

- Register of Protestant dissenters certifications 1761-1852.
- Returns of certified places of worship 1825-1851.
- Register of places for religious worship of Roman Catholics with names of priests, also schools and names of schoolmasters 1791-1810, 1837.

♦ Trust Deeds from 1735

An Act of 1735 required charities to enroll (copy onto rolls) trust deeds in Chancery, which ensured that the congregations had good legal title to their properties (Shorney, Herber). These inalienable transfers of land for charitable purposes, the great majority of which involved the establishment of Nonconformist chapels, schools, burial grounds and charities were enrolled in the Close Rolls (Bevan). From 1736-1870 over 35,000 deeds were enrolled and they are volume-indexed by place; from 1870-1904 there are card indexes by place. There are also annual indexes to their whole contents. None of these indexes are published so need to be accessed at the PRO. The enrollments are in PRO series C 54 to 1902, and J 18 after that year, and contain:

- Descriptions of the locations and dimensions of their buildings.
- Information on the denomination's doctrine.
- Names of trustees.

They can thus be valuable sources for finding out how individual Nonconformists established their chapels and other social and educational facilities.

♦ Not Attending Church

Those refusing to attend the Anglican Church were reported in the annual *Churchwardens' Presentments*. Prior to 1642 they comprised Catholics and those too busy working, drinking or playing games. From 1642 to 1660 one still had to attend the (now Presbyterian) church but this rule was not effectively enforced. After the Restoration, however, the Anglicans were very conscientious about presenting long lists of individuals not at church on Sunday, and these now included *Anabaptists*, *Sectaries* and *Quakers* as well as *Papists*. The denominational affiliation may not be given in the Quarter Sessions but can be deduced from the name of either the minister or meeting house owner quoted.

In awkward cases where there was insufficient clear evidence, or when a Nonconformist wanted to argue his case, then magistrates could request that they take the *Oath of Supremacy*. Nonconformists would not take this oath and this was a crime so they would be sent to prison, often for long periods. Happily, the Act of Toleration became effective in 1689 and henceforth Nonconformists cease to appear in Quarter Sessions for these 'criminal offences'. Quakers appear in Quarter Sessions for another reason of conscience, namely the refusal to serve in the militia or pay for substitutes to bear arms in their stead. The 18th century is the most likely time to find them so quoted.

♦ Records of Aliens

Many records concerned with the arrival and life of foreign-born aliens can be found scattered throughout the PRO classes. Examples include Chancery, Exchequer, State Papers, Oath Rolls of Naturalization, Denizations, and Treasury In-Letters and details can be found in the PRO leaflets on *Immigrants*, and *Refugees* and *Minorities*.

Naturalization & Denization

➤ Naturalization

Aliens could become naturalized British subjects only by Act of Parliament before 1844, and after this by a certificate from the Home Secretary. This allowed them all the privileges of someone born in Britain but was costly and time-consuming so usually only achieved by those higher up the social and business scale. Others chose to get denization, but the vast majority did not bother taking out papers at all because they couldn't afford to. Upon marriage to an Englishwoman their children born in Britain automatically acquired British nationality. Naturalization papers can be most informative, giving:

- Exact places of birth.
- Dates & places of marriage.
- Spouse's name and birth details.
- Length of time in Britain.
- Details of guarantors.
- Number of children, but usually not their names.

The original naturalization records are in PRO series HO 1, 2, 3 and 5. Chancery documents in C 65-67, and C 54 also contain many Acts of Naturalization from the 15th century until 1873. Most of these classes have indexes, for example films 0,824,514-5 and 0,917,035 contain indexes to naturalizations in the Patent Rolls in C 66 from 1801-1924, see example in Chart 14.

Chart 14: Index to Certificates of Naturalization 1801-1900 Film 0,917,035

A 7-column chart giving Name, Country, Date of Certificate, Place of Residence, Number of Certificate, Number of Home Office Paper, Remarks
BUHL, Christian Friedrich , Saxony, 17 Dec 1853, [no residence], 1694, [no H.O. paper or remarks]
BURNBLUM, James , Constantinople, 16 Jan 1847, [no residence], 522, [no H.O. paper or remarks]
BURROUGHS, Silas Mainville , United States of America, 10 May 1890, Dartford, A 6391, B7130
BUSCH, Edmund Hermann , Germany, 28 Feb 1884, Cheltenham, A 4062, A 34440
BUSCH, Otto, Hanover , 28 Feb 1866, [no residence], 4975, [no H.O. paper or remarks]

The full transcripts have been published for those up to 1800. If an ancestor took British nationality more than 100 years ago the original Papers can be obtained from the PRO using the detailed instructions in Kershall & Pearsall. Original records are subject to the 100-year closure rule, but there are indexes at the PRO up to 1935 and if a name is found in these then the relevant edition of the *London Gazette* where the event should be listed can be consulted.

➤ Denization

This is the considerably easier process of granting to an alien by *letters patent* some of the privileges of naturalization, for example allowing the buying and devising (bequeathing in a will) of land, which aliens could not do. However, a denizen could not inherit land, nor could any of his children born before denization. Neither could he hold any office of trust or receive grants of land from the crown. The original records are at the PRO from about 1400 to 1844 in series C 66 and 67. The indexes to the records of these two processes have been published by the Huguenot Society (Page, and Shaw) and are on microfilm:

- ◆ Volume 8 covering 1509-1603 and volume 18 covering 1603-1700 on film 824,513.
- ◆ Volume 27 covering 1701-1800, and volume 35 which is a supplement to volumes 18 and 27, on film 824,514.

The *index* gives the:

- ✓ Name.
- ✓ Country they came from.
- ✓ Date of certificate.
- ✓ Place of residence in British Isles.
- ✓ Number of certificate.
- ✓ PRO reference number to the Home Office Paper.
- ✓ Any remarks.

Note: An index to later denizations is on film (Chart 15).

Chart 15: Index to Denizations 1801-1873

Film 0,917,035

A 5-column chart giving Name, Place of origin, Rights conferred, Date of Letters Patent, and Home Office number
BUISSON, Charles , France, To be a free Denizen and he and his heirs to have all rights, etc., to free Denizens belonging, 11 Oct 1826, [no #]
CANSTATT, Jacob , Manheim [sic], To be a free Denizen and to have all rights, etc., to free Denizens belonging, 14 Jul 1801, [no #]
CANTER, James , Denmark, To be a free Denizen and liege subject, 30 Dec 1841, O.S. 8942
CAPRON, Henry Joseph Achilles , Flanders, He and his heirs to be liege subjects, 23 May 1842, O.S. 8943.

The extensive publications of the Huguenot Society of London concern mainly the 16th—early 18th century and are not solely about Huguenots but include many aliens. Various papers connected with the immigration of foreigners, often as refugees from religious persecution, still survive at the PRO, for example:

- ⇒ Aliens Entry Books 1794-1921 (HO 5).
- ⇒ Certificates of Aliens from 1836-1852 (HO 2).
- ⇒ Returns and papers 1836-1869 (HO 3).
- ⇒ Aliens Act Entry Books 1905-1921 (HO 162).

Note: These are of particular use for Jewish immigrants from Europe. Consult PRO Guide D76 for further information.

Maps, Local Histories & Theses

There is a binder at the FHL called Nonconformist Maps (942 E7ncm) which has not been filmed. It consists of county maps with the sites of the different Non-conformist chapels entered by hand and colour-coded. One could compose a similar map from the data in the appropriate county volume of the *National Index of Parish Registers* (Webb).

Local record offices or archives will have many local histories virtually unknown outside their area. They will also have copies of university theses on local themes for which their archives have been a major source. These can be gold mines for the family historian so should be actively sought out.

ANGLICAN RECORDS

Until the advent of the English Civil War in 1642 most Puritans stayed within the Church of England so their records will be found in the parish registers. For 18 years there was turmoil, a state church that was Presbyterian, and relative religious freedom. However, records were kept abominably, if at all, and nearly a whole generation of genealogical data is thus missing in the majority of parishes. However, civil marriage registrars (confusingly called *registers*) acceptable to Puritans were appointed in 1653 so from then until 1660 most marriages were recorded usually in the same books as had been in use for the Anglican records.

The Restoration in 1660 brought back control by the Anglican Church and better record-keeping but Nonconformists discontinued attending except when forced to by a lack of alternatives. Most Nonconformist burials were still in the parish churchyard, and many marriages took place in Anglican facilities, but the baptisms were done by their own ministers and few such records survive from this early period. A 1696 Act instructed Anglican ministers to record the births of all nonconformist children in their parish, but this seems to have only been complied with until about 1704. Methodists, in particular, were content to baptize in the Anglican church where they gained the advantage of sure legal evidence of age, parentage and legitimacy. Many Nonconformists continued to be buried in their parish churchyard, for want of an alternative, until borough cemeteries were provided starting in 1853.

Although many Nonconformists are recorded in parish registers without comment, especially after 1691, many vicars did note them. Each incumbent and parish differed according to the personalities concerned. Some examples are given in the next three sections.

Baptisms

After 1695 Protestant dissenters, especially those who had heritable property to protect, may have availed themselves of the legal provision for registering births, without going through Anglican baptism, in the Established Church registers. Entries which record a birth, as opposed to a baptism, may therefore indicate parental nonconformity. Baptisms of Catholics in the Anglican church are very rare, and late baptism may indicate parental Protestant Nonconformity but should not be considered more than a clue; examples are given in Chart 16.

Chart 16: Late Anglican Baptisms as Clues to Parental Nonconformity

20 May 1711	Aldenham, Hertfordshire	
John ye son of John & Mary RADLET (An adult whose parents [wer crossed out] are anabaptists)		
13 Dec 1712	William TOPHEL (an adult) baptized on his deathbed	
18 Apr 1735	Burstow, Surrey	Film 1,470,975
David TERRY. <i>He was married the same day</i>		
5 May 1743	Eversholt, Bedfordshire	
Thomas Samuel BRITNAL <i>at years of discretion</i> was baptized		
Elizabeth Mary BRADFORD <i>at years of discretion</i> was baptized		
Henry John BRADFORD <i>at years of discretion</i> was baptized		
29 Jan 1808	Aldenham, Hertfordshire	
Ann, wife of W ^m KING, born 23 Nov ^r 1766 of Anabaptist parents but never before baptized		
29 Jun 1820	St. Luke, Finsbury, London	
William, adult s/o Heyman & Henrietta KARGE, Jewish parents, Unruhstadz in Russia, merchant		
20 Apr 1827	Dunstable, Bedfordshire	Film 0,826,469
Francis son of Francis & Sarah HEWS of Dunstable, Minister of the Baptist Dissenters. Born 23 Mar 1791. Witnesses Gouger, Thos Noble, Mary Eggleton. Upon the evidence attached [a certificate from Dr. Williams Library is appended - see Chart 8.]		
17 Dec 1835	Old Church St. Pancras, Middlesex	
Jemima an adult daughter of Edmund & Maria JUPP, Coburg Street, carpenter, said to be born June 1812. The above adult was married to W ^m PILBEAM in May 1829.		

Marriages

Before 1754 anyone could marry anywhere and some references to Nonconformity occur in Anglican registers such as the following inter-faith union:

St. Sidwell, Exeter, Devon 17 Jul 1701
Robert STEPHENSON of St. Thomas married Elizabeth
BIDGOOD, Quaker

Hardwicke's Marriage Act of 1754 applied to all except Jews, Quakers and the Royal Family and continued in effect until the introduction of civil registration in 1837. Marriages were only legal if performed in an Anglican church, so Nonconformists and Catholics had to chose this venue for their children to be considered legitimate and able to inherit. Catholics typically had a second ceremony in their own faith, but Nonconformists usually did not.

Burials

Nonconformists and Catholics were often buried in the parish churchyards and some parishes had more than others, perhaps because of a larger number of Non-Anglicans, or because of a sympathetic vicar. If the burials were without Anglican services one can often find this noted directly, or indirectly, such as a reference to being:

- Interred without ceremonies/service/rites.
- Hurlled in ye ground.
- Put/tossed/tumbled in the ground.
- Burial between 9 pm and 12 midnight, although this also applied to suicides and some others.

- Excommunication of Nonconformists especially in the 1660s and 1670s. Anglican sinners can also be excommunicated of-course.

Examples are shown in Chart 17. Some Anglican registers have a special section, such as that in Speldhurst, Kent commencing in 1709 entitled *Buried at the Anabaptists Burial Place*.

Chart 17: Burials of Non-Anglicans in Parish Churchyard

8 Oct 1844	St. Mary le Strand, Westminster, Middlesex
Film 0,572,513 John BORKIN of No.6 Clare Market, age 3 years, [buried in] Russell Court Ground. <i>Roman Catholics who refused to have the service performed.</i> J.M. Denham M.A. Rector.	
20 Aug 1626	Tarporley, Cheshire
<i>Richard Welde, papist & excommunicate.</i>	
10 Dec 1679	Waterbeach, Cambs
<i>Francis Wilson, excommunicated, buried in his orchard.</i>	
23 Feb 1700/01	Brenchley, Kent
<i>Buried John Albourn of Pembury, but not ye burial service as by ye Book of Common Prayer appointed read; he dying a propper Anabaptist.</i>	
29 Mar 1707	Sundon, Beds
<i>Affidavit made concerning a son of Richard Carter of Sundon who was not baptised nor buried in the church yard.</i>	
1735	Brenchley, Kent
<i>Hurled into ye ground being an Anabaptist</i>	
5 Jul 1723	St. Mary Cray, Kent
<i>Mrs Anne Parker. A midnight funeral when I fell headlong into her Grave, and so much bruised my leg, that I was confin'd to my bed & chamber and lay under ye surgeon's hand 5 weeks: a painful yet happy retirement Deo Gratias.</i>	
11 Feb 1723	St. Mary Cray, Kent
<i>Stephen Parker Esquire most obstinate sinner midnight id:</i>	

Those buried in dissenting burial grounds were noted in the Anglican registers either instead of, or in addition to their own registers. Other burial items may contain clues to nonconformity as well as in a certificate for burial in woollen shown in Chart 18.

Chart 18: Certificate for Burial in Woollen

To the Reverend the Minister of *Luton*
Susannah Punter of the Parish of *Luton* in the County of
Bedford maketh Oath, That the Body of *Mary Kingham* of this
Parish which was lately buried at the *Burial Ground of the*
Baptist Meeting House was not wrapped up, when buried, in
any Suit, Sheet, or Shroud, but what was made of Sheep's
Wool only; nor put into any Coffin, lined, faced, or covered
with any kind of Cloth, or Stuff, but what was made of Sheep's
Wool only, according to the Direction of an Act of Parliament,
intituled, *An Act for burying in Woollen*.

Taken and Sworn this *second* Day of *December 1795*

Before me *Coriolanus Copleston*, curate

N.B. Affidavits of Burial in Woollen must be delivered in to the Minister of the Parish where the Deceased was buried, in eight Days from the Time of Burial, on pain of the Penalty if Five Pounds for neglect thereof.

It wasn't until 1880 that Nonconformist burial ceremonies were officially allowed in parish churchyards, and one can identify them in the Anglican burial register by the name of the dissenting minister performing the service instead of the regular incumbent or his curate. *Diaries of local Anglican clergy* who were involved in disputes over tithes, church attendance or other unco-operative behaviour by dissidents can be mother lodes of personal information about your ancestors' lives.

Dissenters tended to be determined and outspoken, characteristics which engendered records and did not endear them to those keen on preserving the status quo.

Monumental Inscriptions

In the 17th century Puritans who could afford to would be more likely to erect a memorial plaque inside the church than to mark a burial spot with a gravestone. This attitude ameliorated with time and when the middle classes started having gravestones then all Nonconformists except Quakers did so.

Parish Chest Records

All of the other parochial records kept in the parish chest will refer to all inhabitants since the Anglican parish collected civil taxes and paid benefits to all who were in need until the *New Poor Law* of 1834. Non-Anglicans took their turn as parish officials and did so with no note of their religious preference. They received relief as necessary likewise, but very few Nonconformists were so destitute as to qualify for poor relief, although many immigrant Irish Catholics were. That having been said, it does occasionally happen that a person's religious affiliation is mentioned in miscellaneous parochial records so they cannot be ignored. Thus, the 12d fines for recusancy occasioned by the Act of Uniformity 1559 was collected by the church wardens for relief of the poor until 1581 and will appear in parish records if they go back that far.

Ecclesiastical Court Records

Two of the most used genealogical documents emanating from diocesan or higher levels are the various probate records and marriage licences. They applied to everyone regardless of religious adherence until 1837 (marriages) and 1858 (probate) when these came under civil administration.

Wills can provide important clues to religious affiliation by:

- ♦ Particular words and phrases used; but be careful not to misread the intent of standard preambles which may have only reflected the lawyer's or court's viewpoint, not that of the testator.
- ♦ Burial requested in a Catholic or Nonconformist burial ground. Thus, a request by Mary Dashwood in her will dated 1771, to be buried in Rev. Wallin's Burying Ground led me to find out from a local archives that he was the pastor of the Maze Pond Particular Baptist Chapel in Southwark, Surrey from 1740-1782.
- ♦ Bequests to a religious charity, school or minister.
- ♦ Bequests of named books or articles that only someone of a certain religion would possess.
- ♦ Oaths presented in lieu of standard Anglican records. For example a dissenter who had not been christened in the Church of England needed to prove his relationship to the deceased to inherit, see Chart 19.

**Chart 19: Oaths at Sutton Bonnington,
Nottinghamshire regarding Parentage of Thomas
Palmer — Found in Miscellaneous Parish Documents
on film 1,517,777**

Slip of Paper

*We hereby certify that Thomas Palmer is the only son of Tho^s
Palmer, the others died in their infancy.*

1837 May 5th

John Bramley, Thomas Dalby

*Mr Thomas Bramley's Declaration in support of Mr Thomas
Palmer's Pedigree*

*I Thomas Bramley of Sutton Bonnington in the County of
Nottingham yeoman aged eighty four do solemnly and
sincerely declare that I knew and was intimately acquainted
with Thomas Palmer formerly of the Parish of St. Michael's in
Sutton Bonnington in the County of Nottingham yeoman and
Ann his wife formerly Ann Pave spinster and that they had
seven children namely six Daughters and one Son Thomas.
And that their son the said Thomas Palmer (who is now living
and residing at Sutton Bonnington aforesaid) was born on or
about the nineteenth day of November One thousand seven
hundred and seventy four. And further that the said Thomas
Palmer the father died on or about the seventh day of
December One thousand seven hundred and ninety one
intestate and without having made any Will as they said
Thomas Bramley has always understood and verily believes to
be the fact, and was also buried in the burial ground
belonging to the said General Baptist Chapel at Kegworth in
the County of Leicester and leaving the said Thomas Palmer
(the younger) his only son and heir at law him surviving, and
who thereupon became seized and possessed of all his real
estate situate at Sutton Bonnington aforesaid. And also that
the said Thomas Palmer the younger as such only son and heir
at law of his said father as aforesaid has ever since his death
been and continued and now is seized and possessed of all the
said real estate situate at Sutton Bonnington aforesaid.*

→ Continued from the last page

And further that the said Thomas Palmer the father and Ann his wife and their son the said Thomas Palmer and all their Children were dissenters from the Established Church and Members of the General Baptist Connexion at Kegworth aforesaid and that not any of their children were baptised, not such of them as are dead were buried at the Parish Church of Sutton Bonnington aforesaid but at the General Baptist Meeting House at Kegworth aforesaid, and that no registers thereof were ever made or are kept at the said Meeting House. And further that the said Thomas Palmer (the Son) is now living at Sutton Bonnington aforesaid and is a bachelor. And I make this solemn Declaration conscientiously believing the same to be true and by virtue of the Provisions of an Act made and passed in the fifth year of the reign of his late Majesty entitled 'An Act to repeal an Act of the present session of Parliament intituled, An Act for the more effectual abolition of Oaths and Affirmations taken and made in various departments of the state and to substitute Declarations in lieu thereof and for the more entire suppression of voluntary and extrajudicial oaths and Affidavits and to make other provisions for the abolition of unnecessary Oaths.'

Declared by the said Thomas Bramley at Sutton Bonnington aforesaid the eighteenth day of August 1837

Before me Tho^s Cradock, A Master extra in Chancery.

X Thomas Bramly, his mark.

Ever since the mid-16th century teachers and midwives had to be Anglicans in good standing licensed by a bishop. This applied at first only to Catholics, but later when Nonconformists left the Established Church they were discriminated against too. The rule about midwives' licences died out but that for teachers continued into the 18th century, when only parish school teachers had to be Anglican. Nonconformists could set up private schools.

Those who held 'wrong' beliefs were brought before ecclesiastical courts before 1642 and trouble-making Puritans and those accused of heresy could be excommunicated in severe cases. However Puritans were not prevented from preaching or writing about their views. From 1642 to 1660 the ecclesiastical courts were abolished in favour of civil ones, and after the restoration they had diminished powers.

Bishops' Visitations to the parishes in their dioceses took place regularly and the Anglican incumbents were required to report on the spiritual state of their parishioners. Records contain lists of numbers of papists and dissidents and sometimes names as well. However it also has to be born in mind that the laws were not applied equally strictly from place to place. Thus, Rendel states that up until the end of the 18th century one quarter of the Anglican livings in the Wirral area of Cheshire (south of Liverpool) were held by Catholic squires. Naturally, sympathetic very High Anglican ministers would be chosen and the church would attract Catholics.

The marriage details of those who were married illegally by their own priest or minister, especially Catholics, are often referred to in ecclesiastical court records when they were presented for fornication if they had omitted to be legally married in the Anglican church as well.

JEWS

History and Beliefs

Originating in the area bounded by Mesopotamia in the east and Egypt in the west, Judaism is one of the oldest religions on earth. Their neighbours, Sumerians, Canaanites, and Egyptians all worshipped many gods but the Jews were convinced that there is but one God. In contrast to many of the gods worshipped by surrounding peoples, the Jewish God is just, righteous and loving, and demands moral behaviour from his people (Palmer et al.). Their story begins with Abraham, the patriarch who made covenants with God, his son Isaac, grandson Jacob and then his 12 sons. Under Moses they were released from slavery in Egypt and covenanted to live a higher moral law than their neighbours. Moses had received the Torah and taught it to his people so they understood they had to live righteously. Old Testament prophets and modern rabbis are considered extensions of Moses' teaching.

History in England

Following the Norman Conquest in 1066 large numbers of Jews came to England at the invitation of William I. They were indispensable as money lenders since Mediaeval Christian laws forbade usury, but they were not allowed to trade or to practice agriculture. London, [King's] Lynn, Lincoln, York and Norwich all had Jewish communities and Jewish financial expertise was of great use to the king, nobles, religious communities and other land owners.

They were unpopular, however, partly because of religious prejudice and partly because of jealousy of their commercial success. During the 1st crusade anti-semitism broke out and 40 households of Jews were massacred at York in 1190. By 1218 there were ten specially-protected Jewish communities containing about 3,000 individuals, down from a possible peak of 10,000 previously, but their fortunes declined under Edward I especially because they were subject to excessively high taxation or *tallage*, and they were expelled from England in 1290.

This early group were Sephardic Jews from Spain. After the Spanish Inquisition (1478) small numbers of *Marranos* (crypto-Jews) and *Conversos* (converts) existed as exporters and importers, wholesalers, ship's chandlers, and ship owners in England until the early 17th century. Oliver Cromwell officially re-admitted Jews in 1655 and they were permitted to practice their religion privately. Further Sephardic Jewish immigration from Spain, Portugal, Italy, Turkey and Morocco, sometimes by way of the Netherlands, brought the number of Jews in England to 6,000 by 1734, and these were generally prosperous families.

The Sephardim typically used regular surnames which is a genealogical blessing. By this date there were also Ashkenazi Jews in England; they were originally from the Rhine Valley in Germany, but had subsequently settled in Poland, the Baltic States and Russia. Their native language was Yiddish, a form of German written in Hebrew characters, and some were skilled craftsmen but most were labourers.

They opened their first synagogue in 1690 in Duke Street, London. More Ashkenazi Jews arrived in the 18th century so by 1800 there were approximately 23,000. Thousands more came in the 19th century following persecutions in central eastern Europe as well as Russia.

Many were desperately poor when they arrived having been stripped of their possessions in Germany, Poland, Russia and other Eastern European lands. Their educational levels, however, were generally well above the English poor of the time

Synagogues were permitted to be opened from about 1690 but Jews were barred from land ownership until 1728. They were not allowed in certain occupations, for examples they could not become barristers until 1833, they were unable to vote until 1835, to become army officers until 1846, and were only allowed to enter the universities of Oxford and Cambridge in 1871.

Jews could not be freemen of the City of London, which effectively excluded them from trading there. Thus many became shopkeepers in other cities and towns, and were particularly evident as tailors, goldsmiths and jewellers. The flood of eastern European Ashkenazim from 1880 until after WWI mainly settled in London's east end, typically in groups from the same villages and areas, and were the dominant force in its clothing industry.

Jewish Names

Many Ashkenazim arrived in Britain using the patronymic naming system where the children use their father's first name as their surname, as in Aaron ben Joseph or Rachel bat Benjamin. Those who had been in Austro-Hungary in 1787, and parts of what is now Germany and Poland in the early 1800s had been forced to acquire surnames then. Many of the Jewish surnames like Friedman, Goldstein and Rosenberg originated at this time. Hereditary surnames were adopted fairly arbitrarily when required by the authorities in England, so are of no use in tracing families in their country of origin. Admittedly, some took the name of the town from which they came to England, but this was not necessarily their place of birth. Others took their tribal name such as Levi, and the priestly tribe of Kohanin became Cohen, Cohn, Katz etc. Brothers frequently assumed different surnames, whilst some took an already established surname from their wife's side of the family. The researcher should be prepared for a wide range of anglicization and spelling variation in names. Jewish naming is a specialist area and Kaganoff should be consulted for details.

Families with identifiable Jewish or German-sounding surnames understandably anglicized or completely changed their surnames, usually without formality, during the two World Wars to avoid unwarranted persecution, and this can be a major stumbling block if the family has not retained a record of the original surname. Formal procedures for name changes are detailed in *Understanding Names in Genealogy*.

Location of Jews in England

To a greater extent than other immigrants Jews have remained within their own self-supporting communities, tied by language, religion and tradition. They have always been hardworking and resourceful and most have thus prospered, even though the original immigrants may have arrived penniless. Although there are many exceptions, the majority of present-day British Jewish families have only been in Britain for four or five generations and are Ashkenazim. This has the advantage that fairly modern records of their origin were probably kept, and thus research can proceed in those countries with the help of LDS resources.

Although most Jews settled at first in London, there were several other early nuclei of Jewry, for example in Bristol, Canterbury, Chatham and Falmouth, and histories are available (Roth). The records of Kentish Jews are summarized by Webster.

Wenzerul includes a bibliography of Jewish histories in these specific places:

Birmingham, Brighton, Bristol, Canterbury, Cheltenham, Cornwall, Falmouth, Gateshead, Glasgow, Grimsby, Leeds, Leicester, Liverpool, London, Manchester, Northampton, Nottingham, Oxford, Portsmouth, Scotland, Sheffield, South West England, Sunderland, Twickenham and Wales.

Jewish Records

The Jews kept meticulous records, were very reluctant to part with them, and were not requested to deposit them by the Registrar General in the mid-19th century, thus they remain with the Jewish community. They may be at synagogues, Jewish institutions, or Jewish cemeteries and burial societies. Some have been deposited into the care of local or county archives and much has been microfilmed, to be found under FHLC - COUNTRY - [COUNTY] - [TOWN] - JEWISH RECORDS, not under CHURCH RECORDS. The Exchequer Court of the Jews contains the early records of taxes for Jews and civil litigation between Jews and Christians. Many of their records have been transcribed and published by the Jewish Historical Society of England and are in the Family History Library, for example the Calendar of the Plea Rolls 1218-1272 in FHL book 942 B4j.

Jewish Registers

- **Languages and Dates**

The registers make extensive use of the Hebrew and Yiddish languages up until the 1840s and of the Hebrew calendar. The latter is more ancient than the Christian one by 3760 years, thus the Jewish year 5761 commenced at sunset on September 29, 2000.

Chart 20: Jewish Months

Tishri	Sep/Oct
Cheshvan	Oct/Nov
Kislev	Nov/Dec
Tevet	Dec/Jan
Shevat	Jan/Feb
Adar I	Feb/Mar
Veadar/Adar II	Mar
Nisan	Mar/Apr
Iyar	Apr/May
Sivan	May/Jun
Tammuz	Jun/Jul
Av	Jul/Aug
Elul	Aug/Sep

• Early Jewish Records

Some of the earliest records for the Sephardi are those at the Spanish and Portuguese Bevis Marks Synagogue in London from 1656-1837. The originals are kept at Bevis Marks Hall but are also on microfilm to 1875. Early London Ashkenazi records include those of the now defunct:

- ♦ Great Synagogue, Duke's Place founded in 1690, records from 1770-1973.
- ♦ Hambro Synagogue founded 1707, records from 1770-1938.
- ♦ New Synagogue founded 1761, records from 1774-1992.

Most records of these synagogues over 100 years old seem to be filmed and on the IGI. In addition the United Synagogue births, marriages and burials of Ashkenazis 1791-1879 are on 11 films starting at 0,094,657.

- **Jewish Birth, Circumcision & Baptism**

The Jews recorded *births*, although sometimes rather casually and some parents had them entered in Anglican registers for a fee, without ceremonies being performed, just to ensure a legal record, for example:

All Hallows, Barking-by-the-Tower, City of London

Film 1,952,113

Born 13 Aug 1775, registered 21 Aug 1775 at the request of the father, a Jew.

Lyon Solomon son of Reuben Solomon

Circumcision (*brit* or *bris*) of males took place at age eight days as a mark of the covenant Abraham made with God, and at this time the boy's name was announced. Circumcision records were the property of the community surgeon (*mohel*) rather than the local synagogue. For a girl, there was just an announcement of her name within a week of her birth. Biblical names were popular for both boys and girls, partly because of the custom of naming after ancestors. A useful note is that Ashkenazim would only do this if the father, grandparent etc. was already dead, but Sephardim also if still living. Rodrigues-Pereira & Loewe, from which the example in Chart 21 is taken, have an introduction describing names and naming practices amongst the Jews, as well as the Sephardim registers themselves. Records of *baptism* were usually only made for admitting converts.

**Chart 21: Birth & Circumcision Register 1767-1881
of Spanish & Portuguese Jews' Congregation,
London-FHL book 942.1/11 K35S**

Child's name, father, mother, surname, day in the week of the child's birth, Jewish date, Christian date, circumciser, attester.
Benjamin s/o Isaac & Maria D'ISRAELI , Friday, 9 Tevet 5565, 21 Dec 1804, D.A. Lindo, 26 Tevet 5565, D.P.B. Carlo [?]
Hanah d/o Jacob & Leah NETTA , Friday, 16 Shevat 5565, 15 Feb 1805, - , D.P.B. Carlo [?]

• **Bar & Bat Mitzvahs**

These ceremonies of achievement of puberty and responsible behaviour were the Bar Mitzvah for a boy which took place on the Saturday closest to his 13th birthday, and the Bat Mitzvah for a girl at age 12.

• **Jewish Marriage**

Jews did not have to use the record formats provided by Hardwicke's Marriage Act (1754), and their marriages were subject to different consanguinity laws. Thus an uncle could marry a niece, or an aunt a nephew, and it was considered the duty of a bachelor or widowed man to marry and support his deceased brother's widow (*a levirate marriage*). These were illegal under English law until 1921 thus many of those marriages took place in Europe, indeed the bride may have been living in the old homeland because her former husband had not emigrated to England with his brother. Because of the many differences between the two groups, it was unusual before the 19th century for a Sephardim to marry an Ashkenazic Jew.

A mixed Jewish/Gentile marriage was anathema to strict Jews until quite recently and would have taken place in a register office and not under Jewish law, and children would take the mother's religion.

Marriages could be solemnized both in synagogues and other places, and before 1837 were not always recorded in the synagogue registers. However, a copy of the bride's marriage settlement, the *ketuba(h)* (plural *ket(h)ubot*), was kept in the synagogue as evidence. A translation of the wording of a ketuba, known as an abstract, is shown in Chart 22.

Chart 22: A Jewish Ketuba (Marriage Settlement)

On the [#] day of the week, the [#] day of the month [Jewish name], in the year [Jewish #] corresponding to the [date] of [month and year], the holy Covenant of Marriage was entered into, in [town] between the Bridegroom [name] and his bride [name].

The said Bridegroom made the following declaration to his Bride:

"Be thou my wife according to the law of Moses and of Israel. I faithfully promise that I will be a true husband unto thee. I will honour and cherish thee, I will work for thee; I will protect and support thee, and will provide all that is necessary for thy due sustenance, even as it beseemeth a Jewish husband to do. I also take upon myself all such further obligations for thy maintenance, during thy lifetime, as are prescribed by our religious statute."

And the said Bride has plighted her troth unto him, in affection and in sincerity, and has taken upon herself the fulfillment of all the duties incumbent upon a Jewish wife.

This Covenant of Marriage was duly executed and witnessed this day, according to the usage of Israel.

Marriage authorizations exist from 1845—there are over 240,000 since 1880- and may indicate the parties' places of birth. A detailed history of Jewish marriage and divorce in England has been provided by a legal searcher for the London Beth Din (Tucker). According to the new Act, marriages from 1837 had to be properly recorded in conventional marriage registers after a ceremony in the synagogue (Chart 23). Harris gives particulars of the ceremony and different records available for his ancestors' post-1837 Jewish marriages.

Chart 23: Civil Registration of Marriages of Jews
Film 1,752,194

At the Princess Street Synagogue, in the Parish of Spitalfields in the County of London, and married according to the usages of the Jews by Certificate

16 Jun 1897 **Davis POLLIABSHEK** 25 bachelor, tailor of 225 Lolesworth Buildings, Whitechapel s/o Lewis Polliabshek, tailor + **Milly MACCOBY** 21 spinster, no occupation of 99 Lolesworth Buildings, Whitechapel d/o Chaim Zindel Maccoby, minister by H. Adler Chief Rabbi, J. Kaliski secretary. Both signed, witnesses: P. Silverstone, M. Joel.

30 Jun 1897 **Hyman GOLDBERG** 21 bachelor, cabinet maker of 11 Queens Street, Whitechapel s/o Harris Goldberg, publican + **Sarah COHEN** 21 spinster, no occupation of 18 Princelet Street, Spitalfields d/o Barnet Berkowech, tailor by P. Fassenfeld Minister, J. Kaliski secretary. Both made their mark, witnesses: N. Cohen, Davis Davitsky.

There was only one Chief Rabbi at this time and he married most Jewish couples in London. However, those who did not pass moral muster were relegated to being married by a mere Minister (see discussion by Tucker). One wonders what Hyman & Sarah had done to deserve this fate—is it possible that Sarah was illegitimate?

• Jewish Death and Burial

Jewish burial took place within 72 hours of death, and the week-long period of mourning called *shivah* was often reported in Jewish newspapers. The report included thanks from the near relatives who held the shivah, with their names and addresses, to those who mourned with them—obviously a rich source of women's married names and relatives' census addresses. Some Jewish congregations had their own burial grounds, but many Jews were buried in local cemeteries or occasionally in Anglican churchyards. Over 350,000 burial authorizations exist from 1896 onwards and may indicate the parties' places of birth, facts may not be available elsewhere.

The Great Synagogue in London had portions of two cemeteries, now closed, whose records are at the United Synagogue:

- ♦ Brady Street cemetery in Stepney 1796-1858.
- ♦ West Ham cemetery 1858-1872, which also has a New Synagogue portion for the same period.

There is only one burial in each Jewish grave, but there may be several relatives close by, with details of relationships on the headstones. Jewish monumental inscriptions are typically very informative for genealogists, giving dates and places of birth. Wenzel interprets some of the Jewish symbols on gravestones.

Other Jewish Records

▪ Death Notices and Obituaries

Death notices occur in newspapers as with Christians, and the more important families left obituaries in regular or Jewish newspapers, locally or nationally. Abstracts of the Jewish ones from the *Gentleman's Magazine* 1731-1868 have been published by the Jewish Historical Society of England.

▪ Jewish Friendly Societies

There were a number of Jewish Friendly Societies, Benefit Societies, Burial Societies (*chevra kadisha*) and Loan Societies and the PRO has several FS classes of records dealing with their rules and activities. From 1770 Jews were eligible to become freemasons and three lodges had a high proportion of Jewish members—Tranquility, Joppa and the Lodge of Israel. Lewis gives details on how to trace their records.

▪ Jewish Newspapers

The Jewish Chronicle has been published regularly since the 1840s and has a wealth of genealogical information in the form of birth, bar mitzvah, marriage (especially those which took place abroad), death announcements, and obituaries including the origin of the deceased. Partial indexes are available, and a good descriptive article is that by Berger. The Jewish Chronicle Library has back issues and can be accessed through their website at: <http://www.jchron.co.uk>.

▪ **Jewish Schools**

The Jews set great store by education, especially study of the Torah, and really made an effort to see that their children learned to read and write. This was difficult as so many were poor, but more affluent Jews founded the *Jews Free School* in East London in 1817 to assist their fellows. There have been some private Jewish schools since the early 19th century. Entry to regular public and private schools was limited to a few schools such as St. Paul's Hammersmith, Merchant Taylor's, City of London, and Clifton College. The first university to admit Jews was Durham in 1832 and London did so in 1836, with many more from the late 19th century, including Oxford and Cambridge from 1871.

▪ **Jewish Shops and Businesses**

Licensing for Sunday trading by Jewish traders who did not work on Saturdays as it was their Sabbath, can be found in series HO 239 at the PRO.

▪ **Membership and Seat Holders Lists**

Each synagogue had these lists which may cover several generations of families.

▪ **Offering Books**

These recorded donations by male members of the synagogue, usually all but the very poorest.

▪ Probate

Since they were not affiliated with the Christian hierarchy Jewish wills before 1858 were not probated in the lower ecclesiastical courts but only in the PCC (Prerogative Court of Canterbury). It is particularly important to find the wills of the original immigrants in the family, since they often mention their relatives in their homeland. Arnold published a list of PCC wills of those with Jewish names from 1383-1848 which is on film 0,990,054. Since 1858 Jewish wills have been in the single national probate registry index. Instructions for finding the indexes, wills, administrations and other probate documents for the PCC and the Probate Registry are given in the author's book *Researching English Probate Records*.

Sources

The Jewish people are scattered around the world hence genealogists need to take a more global approach to research. There is an immense variety of books on Jewish culture, the diaspora and holocaust available from any public library and the researcher who finds a Jewish link would be well-advised to do some background reading. Much of the published genealogical research and how-to books concentrate on the affluent Sephardim; but some are now available for the poorer Ashkenazis who constitute the overwhelming majority in England.

→ Books

Wenzerul's book is written for beginning genealogists who have Jewish ancestors, thus it contains a lot of general British research advice as well as worthwhile material specific to the Jews, particularly names and addresses of associations, libraries, archives and key people, some information on the Hebrew language, bibliography, and a selected list of articles in the journal *Shemot*. *Wellisch & Solnik-Rogers* is a basic book containing a listing of Jewish organizations and collections in Canada and an introduction to other countries' records. This is useful as genealogists will inevitably jump back over the English Channel to Europe at some juncture in their research. *Mordy's My Ancestors Were Jewish* is the standard book for those knowledgeable about genealogy but now delving into Jewish research. *Rottenberg's Finding Our Fathers* has been the classic text for several years and is more detailed than the above. A useful articles featuring Jewish history and genealogy is Wood (1990).

There is more than one *Jewish Encyclopaedia* which can be sought at public libraries and will provide background as well as biographical information on those of note. *YIZKOR (Memorial)* books are histories of individual Eastern European Jewish communities, some going back into the 17th and 18th centuries. There are over 1,000 compiled after WWII by survivors of communities in Poland, Ukraine and Hungary. Most are in Hebrew or Yiddish but a number of them have sections in English, and translations are a project of the JewishGen website.

→ Databases & Search Engines

The first three in this list are part of the JewishGen website. To get an overview send an E-mail to intro@jewishgen.org.

JewishGen Family Finder (JGFF) is a list of surnames and towns being researched by more than 45,000 genealogists around the world:

<http://www.jewishgen.org/jgff>

Family Tree of the Jewish People contains 800,000 names:

<http://www.jewishgen.org/gedcom>

IAJGS Cemetery Project has 400,000 names in 22,000 cemeteries worldwide:

<http://www.jewishgen.org/cemetery>

Consolidated Jewish Surname List is a gateway to 370,000 surnames in 31 databases:

<http://www.avotaynu.com/csi/csi-home.html>

Federation of East European Family History Societies at:

<http://www.feefhs.org>.

FHLC at www.familysearch.org Check under all Jewish categories under both Great Britain and England, and under the town. There do not seem to be many under the county category. Examples of the number of titles for four different areas are in Chart 24.

Chart 24: Selected Jewish References in FHLC

CATEGORY	GB *	England	London	Leeds
Jewish History	7	13	8	4
- 18th century	1			
- bibliography	1	1		
- newspapers		1		
- periodicals		6		
- indexes		2		
- WW II	1			
Jewish Records	1	2	11	1
- bibliography		1		
- indexes			2	
- inventories etc		1	1	

* GB = Great Britain

As a taste, amongst these holdings are:

- ♦ Isobel Mordy's collection of pedigrees and indexes on 12 films starting at 1,279,240.
- ♦ Index to Bevis Marks records on 0,978,426.
- ♦ Printout (index) to Hambro Synagogue births & christenings 1770-1860 on 6903808 (1).
- ♦ List of Jewish residents in Leeds, Yorkshire from the 1891 census in book 942.74/L1 X22*.

Keyword searches using *Jew*, *Jewish cemeteries*, *Jewish customs* etc., and Subject searches for *Jewish*, *Concentration Camps*, *Holocaust*, *Inquisition*, or *Minorities* will bring up further categories and hundreds of other records. An indispensable aid for Jewish research using the FHLC is the inexpensive LDS Research Outline *Jewish Genealogy* #36383.

→ Jewish Genealogy Societies

Wellisch & Solnik-Rogers list the main Jewish genealogical societies in many countries, and an up-to-date list of dozens more can be found on <http://www.CyndisList.com> under the heading *Jewish—Societies*.

→ Jewish Journals & Annuals

Avotaynu: The International Review of Jewish Genealogy is a quarterly publication founded in 1985. *Shemot* is the journal of the Jewish Genealogical Society of Great Britain. The complete list of contents to all back issues is on their website at: <http://www.jgsgb.ort.org>. *The Jewish Year Book* started publication in 1896 and gives the dates of foundation of the various Jewish congregations as well as the addresses of burial society secretaries. It also carries tables of Jewish and Christian years.

→ Jewish Libraries and Archives

- *Jewish Historical Society of England* at the Jewish Museum.
- *Society of Genealogists* in London has a good collection.
- *Tower Hamlets Local History Archives* covers the East End of London where most Jews lived. They are one of the areas which have *marriage notice books*, in this case for Stepney from 1926, and for Bethnal Green 1837-78, and 1920-1965. The information given when couples applied to get married was date, names, marital status, profession, age, address, length of residence in UK, and place of

intended marriage. Other sources include electoral registers, and local newspapers from 1857.

- The *Archivist of the Court of the Chief Rabbi*, (London Beth Din) has much of the original Ashkenazi archival material and should be the first place to contact for the following:
 - ♦ Proceedings Books 1876-1938, 1940-date.
 - ♦ Case Files including adoptions, conversions, divorces, Jewish and marital status about 1945-date.
 - ♦ Certificates of Evidence 1921-1966 giving places of birth, and of marriage abroad, mainly for those not naturalized.
 - ♦ Access to records of Chief Rabbinate 1855-1965.
 - ♦ Access to records of United Synagogue 1870-1950 and those of the defunct congregations of the Great, Hambro, New and Bayswater Synagogues held there.
 - ♦ Marriage authorizations since 1880 containing more information than on civil marriage certificates.
 - ♦ Burial authorizations since 1896 containing more information than on civil death certificates.

ROMAN CATHOLICS

History and Beliefs

Christianity originated in a Jewish sect of people who believed that Jesus of Nazareth was the Messiah, or Christ, who had come to earth. At the time Judaism was not cohesive, there being many different sects at variance with each other, and also many personages to whom messianic characteristics were ascribed. Those who followed Jesus Christ believed in the Trinity of Father, Son and Holy Ghost. The Christian world gradually developed two centres, Rome in the west and Constantinople (now Istanbul in Turkey) in the east. The two differed, for example in the:

- *Theological issue* of whether the Holy Ghost was sent by the Father and the Son (western Catholics) implying equality of the three members of the Godhead, or just by the Father (eastern Catholics), the latter viewpoint presuming a subordination of Son and Holy Ghost to the Father.
- *Structural issue* of whether the Pope had supreme jurisdiction over the church (western Catholics) or merely had a primacy of Honour (eastern Catholics).

The two major branches divided in 1204 when the knights of the fourth crusade sacked Constantinople, for which the East has never forgiven the West. For 800 years there have been two separate Catholic traditions: Eastern Orthodox and Roman Catholic, with England falling in the latter sphere (Palmer et al.).

Roman Catholicism is distinctive in claiming the primacy of Peter directing the pope as bishop of Rome. The papal hierarchy developed excessive pomp and pageantry during the Middle Ages, which undoubtedly needed curbing by the time of the Reformation. The Council of Trent 1545-65 decided on a middle way between faith and works avoiding extremes. This was not sufficient for the Protestants, and they established alternative churches.

It behooves all Englishmen to appreciate these roots as we all have Roman Catholic ancestors prior to Henry VIII's break with Rome in the 1530s. It is instructive to note that some of the irritants perceived in the 16th century have been removed from Roman Catholicism in the late 20th century; including:

- ♦ Mass performed in the local language of the people instead of in Latin.
- ♦ Development of collegial rather than hierarchical organization amongst bishops and priests.
- ♦ Greater lay participation in church life.
- ♦ Catholics now permitted to worship with non-Catholics.
- ♦ Acceptance that people of other religions could receive salvation.
- ♦ Denial of former view that the Jews are collectively responsible for the death of Christ.

There was little or no tolerance for the Roman Catholic religion in England between 1558 and 1829 and the really tough years of 1558-1778 are known as the *penal period*. During the Civil War most Catholics were Royalists and after James II abdicated in 1688 most were Jacobites, hoping that he, his son James (*The Old Pretender*) or grandson Charles (*The Young Pretender a.k.a. Bonnie Prince Charlie*) would return.

Numbers dwindled to about 1% of the population by the mid-18th century. Subsequently they rose again, quite dramatically in the 19th century as poor Irish and Italian craftsmen and labourers immigrated into England and strengthened the church; increasing toleration also assisted conversion numbers. Shorney quotes 'best estimates' of approximately 80,000 Catholics in 1780.

Once the *Catholic Relief Act* was passed in 1791 their parish life returned to normal, but full civil equality was only achieved in 1829 with the passage of the *Catholic Emancipation Act*. Gandy (2001-2) estimates that since the 1840s about 5% of the population have been regular churchgoing Catholics and another 5% were nominally Catholic, sometimes referred to as careless in Catholic registers.

The Roman Catholic faith did not die out for lack of clergy, since better-off English Catholics sent their sons abroad to train as priests with the Benedictines, Jesuits or Dominicans and they returned to minister to small, illicit family-based congregations. However, the punishments for *recusancy* (refusal to attend Anglican worship) were severe and cruel, particularly for the priests, so all but the wealthy and influential few made outward signs of compliance during these *penal years*. In some families the husband went to Anglican church but his wife and children stayed at home. Other families brought up their sons as Protestants so that they could get an education, inherit land and make a career, but the girls as Catholics since the law did not affect them directly. Catholicism survived amongst small numbers of the peerage and gentry together with their dependants, servants and tenants until the mid-18th century. Catholics were an important minority in Lancashire and more remote parts of Yorkshire, with pockets in other towns such as Bath, Birmingham, Bristol, Durham, Lincoln, London, Salisbury, Wolverhampton and Worcester where there were Catholic gentry and foreign Catholic craftsmen had settled.

Other, more rural enclaves depended on the estates of noblemen such as the Duke of Norfolk, who lived at Arundel Castle in Sussex, which formed the nucleus of Catholicism across his lands in West Sussex, Hampshire and Dorset. In 1604 it is estimated that 4% of the population of Yorkshire were still Catholic, but 25% of the gentry (Gandy 1998). The entrance of the Irish in large numbers from well before 1800 transformed the Catholic church into a primarily working class, urban one.

Another factor was the Catholic success in conversion of the non-Irish working class. In the mid-19th century Tractarianism and the Oxford Movement brought a rapprochement between many Anglicans and Catholics, and many conversions.

Before 1850 a number of *Vicars Apostolic* administered the English Catholic church, but seminaries were established in England and by 1850 the church was strong enough to revive its national hierarchy of dioceses similar to that in operation before the Reformation. Catholic public (i.e. private) schools for boys were inaugurated and convent schools for girls were set up in many towns. Even certain orders of monks returned to England and acquired land and buildings.

Thus by the end of the 19th century the Catholic church was growing fast and was soon to become the second largest denomination in England.

Catholic Missions and Parishes

The Catholic church was organized from about 1700 in local missions, not parishes, with the priest being known as the *missionary apostolic*. Until after 1791 there were no public chapels and just a few legal private ones in embassies, officially to serve the diplomatic community. Gandy (1994-2) has published six indispensable handlists of Catholic missions and surviving registers 1700-1880 for England, Wales and Scotland. The *Catholic Directory* also lists them and gives the dates of foundation. The English Catholic system of Dioceses and Archdioceses was set up in 1850 and, with the modifications that have occurred with time in 1960 stood as in Chart 25. Catholics chose their own chapel to attend since there were no official Catholic parish boundaries until the parish system was set up after WWI. Gandy's Atlas (2001-3) contains maps showing all parishes having regular Sunday mass in 1960.

Although it was illegal for most residents of England to be Catholic between 1581 and 1778 there were some Londoners who were exempt from these laws. The 17th century Queens of England were all Catholic and their right to freedom of worship was written into their marriage contracts. There was therefore always a Royal Catholic chapel, firstly in St. James' Palace, and later in Somerset House. The other group were the diplomats associated with the London embassies from European Catholic countries. The embassies each had their private chapels which were allowed open services with music and ceremonies to serve their large staffs since they were technically on foreign soil. They attracted

many other Catholics, as evidenced by the registers which mostly record English and Irish people both from the city and in from the country, not foreign nationals.

Chart 25: English Catholic Dioceses & Archdioceses (denoted by *) [Abstracted from Gandy 2001-3]

NAME	COUNTIES
PROVINCE OF BIRMINGHAM	
Birmingham *	Oxfordshire, Staffordshire, Warwickshire, Worcestershire
Clifton	Gloucestershire, Somerset, Wiltshire
Plymouth	Cornwall, Devon, Dorset
Shrewsbury	Cheshire, Shropshire
PROVINCE OF CARDIFF	
Cardiff *	Glamorgan, Herefordshire, Monmouthshire
Menevia	All Wales except Glamorgan & Monmouthshire
PROVINCE OF LIVERPOOL	
Hexham & Newcastle	Durham, Northumberland
Lancaster	Cumberland, N. Lancashire, Westmorland
Leeds	Yorkshire (West Riding)
Liverpool *	Isle of Man, SW Lancashire
Middlesbrough	Yorkshire (East & North Ridings)
Salford	SE Lancashire
PROVINCE OF WESTMINSTER	
Brentwood	Essex
Northampton	Bedfordshire, Buckinghamshire, Cambridgeshire, Huntingdonshire, Northamptonshire, Norfolk, Suffolk
Nottingham	Derbyshire, Leicestershire, Lincolnshire, Nottinghamshire, Rutland
Portsmouth	Berkshire, Channel Islands, Hampshire
Southwark	Kent, Surrey, Sussex
Westminster *	Hertfordshire, London N of Thames, Middlesex

Catholic Records

From the time of the Reformation most congregations considered it too risky to keep records. There are very few registers, really priests' notebooks, extant before 1750 and not too many before 1791.

The earliest extant provincial (outside London) register is a priest's notebook for Baddesley Clinton, a tiny place in Warwickshire, which commences in 1657, but most places only have registers from the 1770s, and particularly after 1791, when public services became legal. Some early ones on microfilm are:

- Registers from the city of Worcester—baptisms 1685-1837, 3 marriages (1801, 1827, 1828), deaths 1774-1806, are on film 1,999,506.
- Registers of Father Bruno Cantrill in London 1726-1755 on film 0,547,198.
- The notebook and supplementary documents of Rev. Monox Hervey covering marriages and baptisms from 1729-1756 on film 0,599,709.
- Registers of Fr. Joseph Alexiuc Smallwood in London 1730-1750 on film 0,547,198.
- Registers of Fr. Arthur Pacificus Baker near Lincoln's Inn Fields, London 1747-1773 on film 0,547,198.

- Registers of the domestic chapel at Arundel Castle, [Duke of Norfolk and household], afterwards the public chapel at Arundel 1749-1835 with list of burials in the Fitzalan chapel at Arundel on film 0,599,713.

A large amount of material has been filmed, for example a keyword search on the FHLC for YORKSHIRE CATHOLIC produces 100 titles alone.

Many of those records that have been filmed have been added to the IGI and a check of the Parish and Vital Records List will ascertain which ones (the book *Research at the Family History Center* offers details on how to use this & other methods for ascertaining the *extraction status*).

Only a few registers have been deposited, and for all others contact the nearest priest or diocesan archives whose addresses can be obtained from the *Catholic Directory* or online at:

→ <http://www.catholic-ew.org.uk>

Catholic Registers

The surviving registers of the London Royal and embassy chapels include:

- ♦ *St. James Palace Catholic Chapel*, later *Somerset House Chapel* 1671 onwards on film 0,599,717.
- ♦ *Portuguese Chapel* 1696-1849 with most on film 0,599,717.
- ♦ *Sardinian Chapel*, later *Lincoln's Inn Fields*, and later *Kingsway Chapel*, 1729 onwards.
- ♦ *Spanish Chapel*, later *St. James' Spanish Place*, 1730 onwards, indexes of which occur on fiche 6903845 (1) (christenings 1730-1772) and 6903846 (1) (marriages 1730-1822).
- ♦ *Venetian Chapel*, which closed when France conquered Venice, 1744-1796.
- ♦ *Bavarian Chapel*, later *Warwick Street* (near Regent Street) 1747 onwards.
- ♦ *Austrian Chapel* which tended to be more restricted to foreign nationals, 1765-1820.
- ♦ *Neapolitan Chapel* 1772-1855.
- ♦ *French Chapel* 1795-1910.

In 1837 and 1858, when Non-Anglican registers were called in, few Catholic clergy chose to deposit theirs—76 mainly northern ones out of 587 churches—and they remain either with them, in their Diocesan archives, in the central Catholic Archives, or in county archives. Gandy (1994-2) has analyzed all the extant registers as well as the many transcripts published by Phillimore's and the Catholic Record Society, and this is the definitive list of what is available and where, however the FHLC is a useful adjunct as much has been filmed.

♦ Catholic Births and Baptisms

Baptisms are usually done sooner than in other churches, either on the day of birth or up to a week afterwards. The registers typically give dates of birth and baptism, names of parents and godparents (a.k.a. sponsors), and usually the mother's maiden name. Unlike Anglican registers, address and occupation for the father are not usually noted, and the entry will often be in Latin in the 18th and 19th century at least. From 1908 Catholics also had to have their place of marriage inserted with their original baptism entry, so this can affect registers in the second half of the 19th century. For adult convert baptisms there may be a note in the register to this effect, and there may be a separate note-book of converts as well. A point to bear in mind with the huge influx of Irish immigrants, most of whom were desperately poor and illiterate, is that they were unused to having a system of civil birth registration. It did not start until 1864 in Ireland and as so many came during the famine period in the late 1840s it is not surprising that the births of their children are unfindable—but they would have had them baptized.

♦ Catholic Confirmations

Early records of confirmations are rare, although there are the examples of:

- 20,000 in northern England, often whole families, confirmed by Bishop Leyburn in 1687.
- Another tour by Bishop Challoner occurred in 1742-5 in southern England.
- Midland District 1768-1815.
- London & Home Counties 1826-1843.

Lists of candidates for confirmation become more frequent and then annual in the 19th century, and only at this time can one estimate the ages of the confirmands, usually 7-9 in the 19th century. Only their name, surname and religious name, (which has no genealogical significance), are recorded in a confirmation record, but it does at least establish that the child survived this long and was in this place on this date.

When the dioceses were established in 1850 bishops started to keep their own records of confirmations, thus a duplicate of the parish record should appear here. There are other non-parochial ones as well, such as those that took place in schools and prisons, and for adult converts.

♦ Catholic Marriages

During the period of Hardwicke's Marriage Act 1754-1837 upper and middle class Catholics usually had two ceremonies—one Catholic to satisfy the conscience and one Anglican to satisfy the law for inheritance and legitimacy of children. This meant twice the expense, and poor couples, who didn't need the latter, made do with just a Catholic marriage.

Yates found that ten marriages were celebrated between 1790 and 1805 in the Roman Catholic Chapel of St. Nicholas, Mint Lane, Exeter, Devon. At least eight of these were legally married on the same day or later in the Church of England in Exeter, or the nearby towns of Sidmouth and Exmouth.

It is worth searching out the Catholic as well as the Anglican records since the former is likely to give more information pre-1837, and may do so after this date. Items given in Catholic pre-1837 registers, for which the Anglican edition is the Hardwicke format, could include name of former husband of a widow, notation if one is not Catholic, residences of both parties and of their parents, and any dispensation on account of consanguinity or affinity.

Even after 1837 many Catholic marriages are not to be found in either the Anglican church or the register office, since vast numbers of poor Irish emigrants could not afford the registration fee. The Catholic marriage registers are usually in Latin and there were no printed ones until 1856 except at some embassy chapels. Many of the poor Catholics could not write their names, or only in Irish characters, however there may be a surprising amount of extra information in these records. Apart from the standard date, names of parties, witnesses and minister, most give the names of the fathers and sometimes the mothers christian names also. Local addresses and/or the Irish county of origin may also be stated. The IHGS (Institute of Heraldic & Genealogical Studies) holds a Catholic Marriage Index containing 30,000 entries for 30 places in London north of the Thames plus Essex for the period 1837-1870 which they will consult for a fee. Commencing in July 1837 duplicate marriages occur in the GRO indexes, as in the PARGETER/LOVEGROVE example noted below Chart 11. The certificates (Chart 26) show two separate marriages for the same couple on the same day, 28 August 1858.

The names of the parties and their fathers were the same on both certificates, but a number of differences were apparent:

Chart 26: Duplicate Marriage by Anglican and Catholic Rites

St. George's Catholic Church	St. Mary's Parish Church
in the District of St. George the Martyr, Southwark, Surrey	Lambeth in the District of Lambeth, Surrey
Rites and Ceremonies of the Roman Catholics.	Rites and Ceremonies of Established Church by Licence
George William PARGETER bachelor s/o George William PARGETER (deceased)	George William PARGETER bachelor s/o George William PARGETER (dec'd)
Matilda LOVEGROVE spinster d/o Henry Churchill LOVEGROVE	Matilda LOVEGROVE spinster d/o Henry Churchill LOVEGROVE
Groom was 26 and the bride 23 years old.	Both 'of full age'
Groom and his father were bedding manufacturers	Groom and his father were both bedding factors
Groom lived in James Street, New Cut	Groom lived in Lower Marsh
Bride lived in Cornwall Road, Lambeth	Bride lived in Cornwall Road
Bride's father was a publican	Bride's father a licensed victualler
Priest and Registrar signed.	Curate signed
Two of the Pargeter family witnessed thus we can infer that the husband was a Catholic.	Two of the Lovegrove family witnessed thus we can infer that the bride was an Anglican.

Where a Catholic married a non-Catholic the latter partner was sometimes required to sign a paper allowing the children to be raised in the Catholic faith, and these papers are occasionally found slipped into the registers. From the 1920s couples had to state their place of baptism on a Catholic marriage application form.

♦ Catholic Deaths and Burials

There were a few Catholic churchyards, but the majority of Catholics were buried in Anglican ones, with some receiving large numbers of Catholics, examples in London being St. Pancras, St. Sepulchre Newgate/Holborn, St. Giles-in-the-Fields, St. Andrew Holborn, and St. James Clerkenwell. In most cases there is nothing to distinguish them in the registers, but in others the word *papist* may have been added, or the name of the officiating minister may be recognizably Catholic, or there might be a notation *Catholic priest* under his name, for example in the Formby, Lancashire registers. Likewise, some Anglican clergy just did not record the Catholics who were buried, or were not aware of who they were if they had been buried secretly at night with an illegal Catholic ceremony. Perhaps some of these were papists who had been excommunicated by the Established Church and were thus not supposed to be buried in consecrated ground. When the new borough cemeteries were built after 1853 then Catholics preferred these if within reach, or the Catholic sections of urban cemeteries. Cremation has not been popular amongst practising Catholics. In London the main Catholic cemeteries were:

- *Mortlake* in the southwest opened 1852 (before the new Burial Act).
- *Kensal Green* in the northwest opened in 1858, burials transcribed 1858-1876 on fiche 6343226-7 (11)* and monumental inscriptions on fiche 6343228 (1)*.
- *Leytonstone* in the east opened 1861, being transcribed by the Catholic Record Society.
- *All Souls, Chelsea* transcribed 1845-1858 on fiche 6343215 (2)* or 6344548 (2)*.
- *South London Crematorium* (part) opened in 1936.

There are special registers for the armed services, for example for the army the Roman Catholic Chaplaincy at Aldershot has baptisms, marriages and burials, (but not war deaths), which have been copied, and the Curragh British Army Camp Catholic parish in Kildare, Ireland has baptisms and marriages 1855-1880 on film 0,926,111.

Some Catholic priests kept death registers, but with only the name and age of the deceased, and the place of burial. Some priests kept a list of the sick they had visited, especially when the last rites were necessary. Catholic churches have lists of names of the deceased arranged by day and month so that masses may be said for them on the anniversary of their death.

Other Catholic Records

❖ Catholic Archives

All dioceses have an archives with good collections, and there are other specialist Catholic archives in Catholic schools and religious orders which can be visited by appointment. A number have put their registers into the county record offices, and many have them filmed as well. At the diocesan level there will be a card index as well as the ordination book of all priests who have served in the diocese. There should also be a complete set of the Diocesan Year Book back to the its founding—similar to a Catholic Directory but on a diocesan scale. Large diocesan archives include:

- *Westminster*—a very large one containing:
 - ✓ Correspondence of the Vicars Apostolic.
 - ✓ Much 16th century material.
 - ✓ Registers of Missions and embassy chapels.
 - ✓ Diaries.
 - ✓ Account books.
 - ✓ Private papers.
 - ✓ List of over 20,000 confirmations in northern counties in 1687.
- *Southwark*
- *Northern Vicariate* are held by the Bishop of Leeds, Bishop of Hexham and Newcastle, and Liverpool Record Office.
- *Midland Vicariate* are at Birmingham.
- *Western Vicariate* are held by the Bishop of Clifton.

Archives for the *religious orders* are variously held with much still in foreign hands:

- ✓ Jesuits who have an archive in London and one at Stonyhurst School in Lancashire.
- ✓ Benedictines archives at Downside Abbey near Bath with a fine Catholic topographical library, and at Ampleforth.
- ✓ Franciscans have an archive at Forest Gate, West Ham, London

Much of the relevant 16th-18th century research material is in the PRO and some in the Parliamentary Archives.

❖ Catholic Charities & Organizations

Many charity lists of both donors and recipients exist, and membership and activities of the various parish and national organizations have left many records. The Catholic church was unique in England in that because of its history the members were divided largely into two disparate groups—the poor Irish, and the rich who were either old established gentry or converts. As an example of what is available on film, the Catholic Philanthropic Society of Warrington, Lancashire has on films 1,701,196-7:

- Roll of members 1823-1897.
- List of those receiving aid 1823-1872.
- Memorandum 1821, 1831-1843.
- Meeting minutes 1840-1861.

Note: However most records of this type date from the period after 1860.

The Catholic parish often served all the social needs of many parishioners, so there were groups for all kinds of activities, some local like dances and football clubs, and others part of national organizations like scouts and guides. The parish magazines, if they survive, can be mines of information about your ancestors' activities and some events will have rated the local or regional newspaper. Purely Catholic national organizations whose local records are likely to be with the parish priest include:

- *Bona Mors (The Confraternity of a Happy Death)*—This was a monthly get-together and saying of mass for deceased members, and lists of members may survive.
- *Catenians*
- *Knights of Columbus*—A men's benevolent association founded - 1882.
- *Rosary Confraternities*—These were similar to the Bona Mors.
- *Society of St. Vincent de Paul (SVP)*—An organization that assisted the poor in various ways, with records including details of baptism, marriage, sickness, income, work history and schools attended for the families that were assisted.

❖ Catholic Clergy Records

Types of clergy include *regulars* who were priests or clergy living under vows, following a rule of life and belonging to an order such as Benedictines or Jesuits; and *secular or seminary priests* ministered to English congregations but did not belong to a religious order.

A *vicar apostolic* was a Catholic bishop in a country without an ecclesiastical hierarchy, so equivalent to a diocesan bishop. The Catholic Record Society's *Miscellanea VII* contains a fascinating article on priests in England & Wales in 1692. Chart 27 gives examples from the section on the Archdeaconry of Hampshire and Somerset.

Chart 27: Particulars of Priests in England 1692

Priests
Mr John Churcher of Valadolid on the mission about 45 yrs and hath taken great pains, is now very aged and past labour being troubled with cancer in the breast, he resides at Sir Henry Tichborne's in Hampshire
Mr Augustine Tayler , A Roman [educated at the English College in Rome], hath been in the mission I believe above 20 years, hath taken great pains both in the School at Silkstead and in the mission, now is much exhausted by sickness. He resides mostly in Winchester.
Mr Bonaventure Codrington of Doway [Douai], hath been in the mission about 14 years or upwards most of which time he hath spent in Hampshire. He is a very faithful labourer, exceeding zealous and diligent, he mostly resides at Mr Barlow at Compton near Winchester.
Regulars
Mr Augustin Hill of the order of St. Francis of Assissium, resides constantly at Sir Henry Tichbornes.
Mr Theodore Lewis alias Francis Shelley , Jesuit, resides constantly with Mr Charles Wells at Brambridge near Winchester.
Mr Grey, actually Gilbert Talbot who became 13th Earl of Shrewsbury, Jesuit, resides with Mr Philip Caryll at North near Petersfield, Hampshire.

In England the equivalent to the Church of England's *Crockford's Clerical Directory* is *The Catholic Directory* published annually by *The Universe* newspaper; prior to 1845 it was called *The Laity's Directory*. This gives:

- ♦ Catholic dioceses and parishes and the organization in each diocese.
- ♦ Name of each diocesan archivist, if there is one, or the Bishop's secretary to whom you write if there isn't.
- ♦ The names of all officials and parish priests with their addresses and phone numbers.
- ♦ Religious houses, schools, and national and local Catholic societies.
- ♦ Indexes of priests, places and subjects and much else of interest.
- ♦ The diocesan archivist or Bishop's secretary can consult the ordination book and card catalogue of priests for the diocese.

❖ Catholic Family & Estate Papers

During the penal period those who survived as Catholics were largely gentry and their Catholic servants and estate workers. The gentry were literate and educated and there are a great many family papers in existence which detail the lower classes in the household as well as the more affluent. These may be deposited in record offices or may still be with the family. The Royal Commission on Historical Manuscripts, now part of the National Archives, keeps a list of known ones, where they are and how they may be accessed, and this is searchable online.

There are also a large number of local histories of Catholic families. Good places to start the search are:

- ♦ The five volumes of Gillow's *Bibliographic Dictionary of the English Catholics* on films 0,896,646-8, for which there is also an index and finding list by Bevan.
- ♦ Foley's *Records of the English Province of the Society of Jesus* in 8 volumes on films 0,599,477-83.
- ♦ Kirk's *Lives of the Eighteenth Century English Catholics*.

❖ Catholic Institutions & Religious Orders

Catholic priests and men and women in religious orders are very well documented and occur in most Catholic families, even though you are unlikely to be descended from one. Some folks are, as celibacy was not a requirement until the 16th century, and a few monks, nuns etc. entered an order after having had a family life, (and perhaps a few were naughty!) However, it is worth examining the records since any ancestor is likely to have had one or more siblings in a Catholic order, and their parentage and history will offer clues to your ancestor's. The *Catholic Directory* is a good place to start, and then contact the appropriate diocesan archives which probably has a biography and perhaps a lot more. The Catholic Archive Society has been active in assisting amateur archivists at various Catholic institutions and orders to sort their material. 19th century material is becoming available as each diocese now has a record office which accepts deposits of this older material.

Some bishops have designated the County Archives as their Diocesan Record Office in a similar manner to Anglican churches, and the GSU is microfilming as time and resources permit.

From 1568 Catholics had set up English institutions on the continent. Boys were sent for their general education to the colleges at Dieulouard, Douai, St. Gregory and St. Omer, and older ones were trained for the priesthood in seminaries in Lisbon, Madrid, Paris, Rome, and Valladolid. Convents for education of girls, some of whom would become nuns, were established starting in 1598 at such places as Bruges, Cambrai, Dunkirk, Ghent, Gravelines, Liège Louvain, Pontoise and Paris. By 1660 there were 40 English Catholic educational institutions in Europe. As they were located in safe, Catholic countries records could be kept and much of what is known about English Catholic families of the penal period derives from this source.

The young people abroad were encouraged to write about their families and their experiences for the sake of Catholicism and the researcher can read these accounts today as they have been preserved. Most Catholic families will have some relatives in these annals. The continental institutions returned to England at the end of the 18th century and some of the easily accessible records published by the Catholic Record Society are shown in Chart 28.

The main male religious orders in Britain have been the Benedictines, Dominicans, Franciscans and Jesuits but there are many smaller groups as well. Their active participation in running institutions of various kinds is well documented.

There were about 7,000 nuns in England in 1900 and a central database of all those before 1914 is being compiled by the Catholic Family History Society and the Catholic Archives Society for eventual publication.

The CFHS maintains an index of 14,000 English nuns from about 60 orders, out of an estimated 20,000 who have been in religious orders prior to 1914. Many of the congregations and houses of nuns have excellent records, and the database will provide a means of finding out which Order your relative joined. Nuns were usually very involved in running schools, hospitals, old people's homes and orphanages or in foreign missions.

Don't be surprised to find plenty of French, Belgian, German and Irish as well as Anglican and Nonconformist converts working alongside them!

Chart 28: Some Records of English Religious Orders in Europe & England

Records of the English canonesses of the Holy Sepulchre at Liège now at New Hall, Essex 1652-1793 on film 0,599,710.
Registers of the English Benedictine nuns of Pontoise , now at Teignmouth , Devon 1680-1713 on film 0,599,710.
English Benedictine nuns in Flanders 1598-1687, annals of their five communities on film 0,599,467.
English Benedictine nuns of our Blessed Lady of Good Hope in Paris , now at St. Benedict's Priory, Colwich, Staffordshire , notes and obituaries 1652-1861 on film 0,599,708.
The Douay College diaries, 3 rd , 4 th & 5 th , 1598-1654: with the Rheims report 1579-80, and the 7 th diary 1715-1778, preceded by a summary of events 1691-1715 on films 0,599,708-9 and 0,599,714.
Obituary notices of the English Benedictine nuns of Ghent in Flanders, and at Preston, Lancashire 1527-1811 on film 0,547,198.
Annals of the English College at Seville with accounts of other foundations at Valladolid , St. Lucar, Lisbon and St. Omers on film 0,599,709.
Registers of the English Poor Clare nuns at Gravelines with notes of foundations at Aire, Dunkirk and Rouen 1608-1837 on film 0,599,709.
English Benedictine nuns of Brussels and Winchester 1598-1856 on film 0,599,709.
Register book of St. Gregory's College at Paris 1667-1786 on film 0,547,198.

In *Miscellanea VIII* on film 0,599,708 is an example of notes and obituaries of Catholic nuns, including a picture of the convent and facsimiles of signatures of some of the senior sisters. A sample obituary is in Chart 29.

**Chart 29: Excerpts from the Obituary of an English
Benedictine Nun of the Convent of Our Blessed
Lady of Good Hope in Paris**

**1663. Some Briefe Remarkes of ye very Religious
Sister, S^r Rachel Lanning juniour; departed this
Life, the 19th of January in the year 1663.**

The very Religious Sister Rachel Lanning of Saint John Baptist, was Borne in London in England of vertus Catholike & English parents; her Father was Mr Thomas Lanning, & her Mother Mrs Catharine Bruges, And this their Daughter being of a good & solid judgment; gave herselfe much to devotion & retierment; & by the divine conduct she came to be acquainted with ye R^d Father Huge Starkey one of our holy order, who gave her the Abrigment of ven^{ble} Father Augustin Baker his Instructions in print, called *Sancta Sophia*; and some directions for mentall prayer. she was received to her holy profession the 9th October 1660 I was the second professed for the Quire. She was of an interne Contemplative Spirite, & made such great progress in ye way of perfection yt that one may truly say she accomplish'd much, in a short time; for two years after her profession she being of a tender constitution, & the Aire of Paris too sharpe for her, she fell into a consumption; with an ulcer in her liver; so that six munths before her death, she was constraed to keepe her bedd continually. she happily departed this life ye 19th January 1663 about ye 23 of her age, & 2^d of her holy profession; she lieth in ye Royall-Abbay of Valdigrace here in Paris. Requiescat in pace. Amen

Priests are well documented, at least while they were abroad, but during the penal period they are a lot harder to trace as they frequently used false names to avoid detection. However, the names used were often selected carefully to reassure believers that they were true priests rather than one of the many informers trying to gain a reward by uncovering a Catholic priest. Typically the mother's maiden name, or some other family name was used, and this is very helpful to the genealogist, especially as this was the period when Catholic marriages tend not to have been written down. There are several standard texts on priests, including:

- ◆ Anstruther's *Seminary Priests 1558-1800*.
- ◆ Bellenger's *English & Welsh Priests 1558-1800*.
- ◆ Birt's *Obit Book of the English Benedictines*.
- ◆ Fitzgerald-Lombards's *English & Welsh Priests 1801-1914*.
- ◆ Holt's *English Jesuits 1650-1829*.

Gandy (1996-2) lists many more. A fascinating history of the late 16th century missionary's safe-house at Grosmont Priory in Yorkshire can be found in Boddy. It gives great detail about the local Catholics as well as the missionaries themselves.

Other Catholic Parish Records

Sometimes there are parish Catholic censuses, often variously annotated later. Small parishes often kept lists of Easter communicants, which was the minimal requirement of attendance. At the parish level, *church notice books* are the equivalent of a parish diary, and there will be *parish magazines*, *annual reports* and magazines from local Catholic organizations. There will usually be a *parish history* which will include several generations of families, and the *church account books* are fruitful sources of local Catholic builders and suppliers. Records of local Catholic homes for the elderly may also be found, either with the home if it still exists, or with the archivist for the religious order that ran it.

❖ Catholic Schools and Orphanages

Once the national hierarchy had been re-established in 1850 Catholic schools and orphanages were set up and their records are often available. In a similar way to the Anglican system some schools were private and fee-paying while others were funded by charity for the poor. Where records survive they will be interesting to the family historian. When looking for records of orphanages and schools try the institution itself, if it still exists, the local archives and the appropriate Catholic archives. Don't be put off by an institution employee's indication that 'there are no records'; they may have been safely deposited in an archives many years before that person joined the staff. For records of children who have been in care there is also a central agency called the *Catholic Child Welfare Council* that can forward your letter to the appropriate organization.

School Admission books will usually give the previous school attended, a typical register appears in Chart 30. This is the entry for my grandfather; his family were not Catholic but his mother thought the Catholic school was 'nicer'. From it I learned that he had attended the infants department, (ages 5-7), of the local Servite School, and had transferred to St. Joseph's a month after his 8th birthday.

Chart 30: Admission Register, St. Joseph's Roman Catholic Primary School, Cadogan St, Chelsea, Middlesex February 1897

Admission Number	596
Date of Admission	15.2.97
NAME, Christian and Surname	THOM, Dashwood
Date of Birth	15.1.89
Name & Address of Parent or Guardian	-----, 6 Cheyne Row
School Last Attended	Servite

Catholics were naturally concerned over the religious education of poor Catholic children who were placed in the workhouse, which was very Anglican. They managed to get Creed Registers kept in the workhouses giving the religious affiliation of all children and some of these survive. The principle was established that Catholic children should be transferred to Catholic institutions, however this didn't always happen owing to obstruction or apathy by the authorities. A Catholic Poor Law Board was set up to process the paperwork as most poor parents were illiterate. Where these records survive they can be a mine of genealogical information.

Catholic Industrial (reform) Schools list the name of each child and the court sentencing them, as well as the names, address, occupation and situation of the parents. There was a Catholic Emigration Society which sent children to Canada, as well as the Westminster Diocesan Education Fund which supported orphans and handicapped children, who are named together with their teachers and pupil teachers. There were a few Catholic teacher training colleges, the most important being Notre Dame, Liverpool for women and Brook Green, Hammersmith, London for men.

❖ Status Animarum

From the 1850s each priest had to send a regular account of his congregation, called the *Status Animarum*, to his Bishop. Many survive, and earlier ones contain much personal detail, although later ones tend to contain just numbers of baptisms, Easter communicants and so forth. Some of these accounts can be quite detailed, especially for families with such problems as attendance, or mixed marriages, and a number have been published with the old mission registers by the CRS.

❖ Catholic Wills

Prior to 1858 Catholic wills were probated in normal (Anglican) ecclesiastical courts and are usually indistinguishable from others, as it was illegal to bequeath money for *superstitious uses* (meaning Catholic causes). The government kept tabs on Catholic inheritance and bequests after the Jacobite Rising of 1715 by requiring that all their wills be enrolled in the Close Rolls.

Catholics got around this by having a separate *spiritual will* used for supporting chapels, priests or daughters in convents, or to have prayers said. These wills were not officially registered, of-course, but may survive in the receiving institutions. They contain cryptic wording such as *for purposes he knows of or to X who knows my mind*, and the recipients are often found to be a senior Catholic official, or *Mr Dowey*, which refers to the college of Douai, France. Wills of notable Catholics, which may well mention household members, may have been microfilmed, thus that for Christopher Stonehouse (c1564-1631) of Dunsley, in the parish of Whitby, Yorkshire is on film 0,599,467. The CFHS maintains an index to beneficiaries of Lancashire wills, with 23,000 names at present.

Catholics in Early Non-Catholic Records

Since Catholicism was to varying degrees illegal from 1559 to 1829 the state and state church (Anglican) monitored and tried to suppress it, resulting in a host of records at national and local levels. Gandy (1998) considers that Williams (1983) is the best source for recusant history and Gandy's two 1996 bibliographies indicate the vastness of the literature with comprehensive lists for every time period and area.

❖ National Records

Amongst the national records which can be used to trace Catholic families are *Recusant Rolls* from 1591-1691 (see chapter 1). These are lists of fines and forfeits for non-attendance at the local parish church, and contain large numbers of Catholics as well as other dissenters.

They mainly refer to the more prominent offenders, and some are on film, for instance roll 1 (1592-3) is on film 0,599,711; roll 2 (1593-4) on film 0,599,722, and rolls 3-4 (1594-6) on film 0,990,031. In the early taxation records called the *Lay Subsidy Rolls* Catholics were taxed at double the regular rate and can therefore be readily identified. This and other taxes are discussed more fully in *Researching English Tax and Other Topics*

The *Memoranda Rolls* in series E 368 contain recusant case histories. *State Papers* (SP series) of the 17th century have much family history detail and Shorney should be consulted for more information on the many types and their PRO numbers. He also mentions the *Privy Council* (PC series), *State Papers*, Exchequer (E series) and *Forfeited Estates Commission* (FEC series) records of the 18th century which can reveal much about individual cases, particularly of the upper classes. The PRO leaflet D66 gives more sources on Catholic Recusants.

It should be noted that there was a great difference between *reputed/suspected/known recusants* and those actually *convicted* in a court such as Quarter sessions. The term *superstitious* is also used for Catholics, as in the *Commission for Superstitious Lands*, an anti-Catholic enquiry in the 1690s. The Catholic Record Society has published a number of such national records, for example English Catholics who attended mass at the Spanish Embassy on Palm Sunday 1613/14 are the subject of a paper in *Miscellanea VII* on film 0,599,708; examples are in Chart 31.

Chart 31: Proceedings against Catholics for Attending Mass at the Spanish Embassy on Palm Sunday 1613/14

22 Mar 1613 Thomas Davyes of Cheek [Chick] Lane in the Parish of St. Sepulchres, London, scrivener, being examined confesseth himself to be a Popish Recusant and that he hath so been for many yeares past and purposeth so to continue. That coming along Barbican upon Sunday last was a sevensnight he was seene to have a bough of hallowed Palm in his hands which he saith was given him by one Robert Wise of Horwell in Berkshire and being demanded whether he were not upon Sunday last at the Spanish Ambassadors house to hear Mass, saith he will not accuse himself.

28 Mar 1614 Robert Wise of ye Parish of St. James Clerkenwell, weaver examined before the Lord Bishop of London, confesseth himself to be a popish Recusant and that he was at the Spanish Ambassadors upon Sunday last was a fortnight being their Palm Sunday and there heard Masse and had a bough of Hallowed Box delivered unto him by ye priest as likewise there was unto divers others which bough he brought away with him but gave no part thereof to Thomas Davyes or any other without ye house and that there were present at that Masse in the Chappell at the least 200 persons the one half thereof being no Spaniards.

Convicted recusants, primarily Catholics, who went through a formal procedure to conform to the Church of England are detailed in the *Lord Treasurer's Remembrancer's Memoranda Rolls* which are at the PRO in series E 368. Their lands and property were returned and fines usually excused as the state was more interested in the conformity than the money.

However, in some cases the conversion was temporary and the same names appear again for similar offences. *Catholic Ancestor* has published lists of those conforming between 1590 and 1625. Lists of Catholics called *Returns of Papists* were made in 1680, 1705, 1706, 1767 (the most thorough) and 1780 and what survives are in the House of Lords Record Office in Westminster. Some give only statistics, but those for the dioceses of Chester, Durham and Hereford give names, ages, relationship within household, addresses, and how long in residence. Many are published, for example the important 1767 return in Vol 1 Diocese of Chester with a separate index, and Vol 2 Other Dioceses which are in the FHL under 942 K25 but are not filmed yet. These parliamentary summaries contain only initials, and the full names are in the originals in the Quarter Sessions records which happily are available on film.

❖ **County & Local Records**

The original lists from which the many national surveys etc., such as the Returns of Papists, Oaths of Allegiance, Lists of Recusants, Sacrament Certificates Land Tax, and Registration of Catholic Estates were compiled are with county Quarter Sessions or sometimes Petty or Borough Sessions and most of these are available on film. Some Anglican parishes list their papists regularly in their annual Churchwardens' Presentments particularly in the 16th-17th centuries.

❖ **Returns of Papists**

Examples of different formats showing an increasing amount of detail can be found in Charts 32-35.

Chart 32: Return of Papists 1680 Kent Quarter Sessions

The Hundred of Blackheath Papists & Reputed Papists

Judeth Vandsvelder of Greenwich
 Petronella Vanluo of Greenwich
 Daniell Stibs of Woolwich
 Edward Forshew [?] of Lew[i]sham
 Mary Willson of Greenwich
 Richard Hutton of Greenwich
 Eliz: ye wife of Jn^o Gascoyne of Eltham
 Eliz: ye wife of Christo: Greene of Eltham
 Margaret ye wife of Francis More of Eltham
 Richard Greene of Eltham
 Jn^o Wyern gent of Lusham [sic Lewisham]
 An. Wyern his wife
 William Vandobeler a Dutch Painter, Greenwich

All those persons above mentioned have taken the oath of
 allegiance and supremacy the 16 day of Aprill 1680.

The persons undermentioned are gon away
 Christopher Greene of Eltham gon to Lee [sic-Leigh], Essex.
 Jane Parrott of the same gon to Newington Butts in ye County
 of Surr[e]y.

Christian Watters of Eltham gon away.
 William Vandevelder junr is gon to live a bout St. James.
 Charles Thayer of Deptford is gone to live in London as ye
 Constable heard.

S^r Thomas Grimes is gon from Lew[i]sham a bove a whole
 month ago as the Constable heard into Yorkshire.

Taken the 16th Aprill 1680 by us.

Thos Biddulph
 Will^m Hooke

Chart 33: Brentford, Middlesex return of Papists 1711 in Quarter Sessions — Film 2,068,200

Middlesex Sessions:

The Returne of the Hundred of Elthorne in Brentford Division, relating to Papists & reputed Papists

Pursuant to her Majesty's late proclamation we have caused diligent search & inquiry to be made concerning Papists & reputed Papists, & upon the returne of the severall Constables we had notice given us, her Majesty's Justices of the Peace for this County, living in & near the said Division, of the Persons hereunder mentioned (viz):

Mary Thompson, widow living in New Brentford, one that Professes physick. She has refused to subscribe, make & repeat the Declaration of the 30th of King Charles the second, as by law required. She has promised to goe seven miles from the Citys & Libertys of London & Westminster, within two days from the date hereof.

Given under our hands & seales this fourteenth Day of Aprill in the tenth year of the Reigne of our Soverain Lady Anne of Great Britain etc Queen, Annop Dom. 1711.

[Signed]

Chris: Clitherow
Thomas Cullum

Chart 34: Kensington, Middlesex return of Papists 1711 in Petty Sessions — Film 2,068,200

Middlesex Sessions:

An Account of the Names, Sirnames and places of abode of such Papists and reputed Papists against whom wee have granted warrants under our hands and Seales for apprehending and brining them before us at our Petty Sessions this day held at Kensington in the Parish of Fulham in the County aforesaid In order to their being severally proceeded against according to her Maj^{ties} late Proclamation for Amoveing Papists etc from within Ten miles of the Cities of London and Westminster etc.

Mrs Cecilia Cornwallis reputed Mistress of a Popish Boarding School at Hamorsmith could [not be] taken as by the Constable's oath appeareth to us.

Martha Marshall servant to the said Cecilia Cornwallis appeared before us last Tuesday and refused to make and subscribe to the Declaration mentioned in an Act of the 30th King Charles the Second.

Elizabeth Henslow an other servant at the same Boarding School

Elizabeth Clarke an other servant at the same Boarding School

Anne Mullinex another servant there

Mary Clift another servant there

Elizabeth Bond another servant there

[Last five} All absconded and could not ... as the Constable of Hamersmith ... now made oath before us.

Joseph Woodcock servant to Samuel Hudson a Weaver in Hamsmith or to a Lodger there could not be taken as the Constable hath made oath before us.

Mr. Thomas Roberts lodger at Mrs Elizabeth Racketts house in Hamersmith and could not be taken as the said Constable hath made oath before us.

Elizabeth Taylor servant to the same Mrs Rackett - abscond also & could not be taken.

Thomas Causby servant to the same Mrs Rackett could not be taken as by the said Constable's [oath] now taken before us.

Mary Brown servant to Mrs Mary Bolney of the parish of Chelsey in the said County appeared now and refused to make and subscribe the Declaration mentioned in the Act 30th Car. Second.

George Williams butler to her Grace the Dutchess Dowager of Beaufort at Chelsey appeared & refused to make & subscribe to the Declaration aforesaid.

Jane Messenger an inmate in the Parish of Acton in the County aforesaid appeared but refused to make and subscribe the Declaration before mentioned. This account or List is Returned this sixteenth day of Aprill 1711 by us.

[Signed & sealed]

Nich. Goodwin

Jermyn Wicks

J.A. Cawley

Thomas Cullum

Peter Lavigne

Henry Fox

Chart 35: Return of Papists in Winchester Diocese 1767 — Film 1,544,503

A variety of amounts of detail were provided as shown here.

Eling, Hampshire No Papist or reputed Papist within the Parish. [signed] Samuel Speed, vicar, Sep 12 1767
Kingston-upon-Thames, Surrey <i>Papist professed</i> - Mary Makraw, wife of John, labourerr, age 70 years, resided in Kingston 20 years. <i>Papists reputed</i> - Thomas Waterhouse, surgeon & man midwife, age 55 yrs, resided in Kingston 30 yrs. Wife of - Butler, painter, age 50 yrs, resided in Kingston 20 yrs. Edward Sangwin, labourer age 34 yrs, resided in Kingston 10 yrs.
St. George, Southwark, Surrey Examples among 42 people listed Patrick McRayner, male age 50, dealer in lemons, resided 7 yrs Alice McRayner, female age 40, resided here 7 yrs Patrick McRayner, male 7 yrs, resided here 7 yrs Nicholas McRayner, male 6 yrs, resided here 6 yrs Elin McRayner, female 13 yrs, resided here 7 yrs Elizabeth McRayner, female 10 yrs, resided here 7 yrs Hannah Wilson, female age 52, dealer in greens, resided 10 yrs Luigi Donini, male age 17, drawer, resided here 1 year Elizabeth Hays, female age 60, gentlewoman, resided here 1 year Catherine Quare, female age 40, broker, resided here 40 years James Hughes, male age 40, distiller, resided here 20 years Elizabeth Hughes, female age 30, [no occupation] resided 30 years '22 males, 20 females, total 42. The above is as near as can be got at a true list of all the Papists or Reputed Papists in the said Parish. [signed] Leonard Howard D.D. Rector, 21 Sep 1767.
Farlington, Hampshire John Blunden, male age 35, labourer working on the turnpike road, renting part of a cottage on Purbrook Heath, parishioner of Wymering. Resident here 6 years. Elizabeth Moulton, female age 23, born Catherington, spinster, maid servant at Mr. Bridger's on Purbrook Heath, resident 1 ½ yrs
Portsea, Hampshire One man age 50, victualler, born Portsea. One man age 40, tailor, resident 20 years.

❖ Oaths of Allegiance

These were required at the beginning of each new reign. Catholics had refused to take the Oath of Supremacy for over two centuries, but in 1778 the Catholic Relief Act provided a special oath of loyalty to the crown for them, but lower and middle classes generally felt no need to do this.

❖ Lists of Recusants

It is worth noting that any list of Non-Anglicans can include Catholics and in certain parts of the country, for example Lancashire, these are likely to constitute a sizable number, if not the majority.

❖ Sacrament certificates

You will find an example in Chart 5. Gandy (2001-2) sums these up nicely 'Catholics should not be in them, so appearance is evidence of either apostasy or hypocrisy'!

❖ Land tax

This tax was inaugurated in 1692 and Catholics were charged double until 1829 so can be identified. The returns are with the Quarter Sessions and have largely been filmed. For more information on Land Tax records look for the book *Researching English Land Records* in the near future.

❖ Papists Estates

During the long period when Catholics were not allowed to own land, many had trusted Protestant friends in whom they vested their land, and some lawyers specialized in this business. However, when he died the nearest Protestant was able to claim the land, which would give rise to court records with much genealogical detail. An example of *an inquisition post mortem* from a manor court, which recognizes the heir to the deceased's estate, is that of Thomas Wiseman of Wimbish, Essex, 1586, on film 0,599,708.

After the 1715 Jacobite Rebellion over 3,000 Catholics from Lancashire alone were involved with the *Forfeited Estates Commission*. Since most were not affluent and would have fallen on poor relief they were not prosecuted.

Until 1778 Catholics could not officially be executors or administrators of wills, nor guardians of children, but sympathetic Protestant friends would often assist in disguising such acts, for example by wording a will so that named executors dispose of estates *as they see fit* or *according to my mind which they know*.

During the penal period Catholics could not be educated at the universities since this would involve denying their beliefs. Some did go, nonetheless, and many went instead to the Inns of Court on London where the oath was not applied so rigorously.

Catholic Societies

Addresses and the joint website URL are at the end of the book.

❖ Catholic Archives Society (CAS)

Formed by a group of about 100 archivists responsible for preservation of Catholic diocesan and religious order records in 1980. These archives and archivists are listed in its directory, its journal is *Catholic Archives*, but the society has no records for consultation by genealogists.

❖ Catholic Family History Society (CFHS)

This organization was founded in 1983 and is similar to a county FHS but with special knowledge of Catholic families and Irish families in England, Scotland and Wales. Their journal is the *Catholic Ancestor* and it is this group which family historians will find useful for advice, and to join for general information. They have an index of 14,000 English nuns and a Lancashire Wills Beneficiaries Index with 23,000 people so far listed.

❖ Catholic Record Society (CRS)

'The Catholic Record Society, which was founded in 1904, is the premier Catholic historical society in the United Kingdom and is devoted to the study of Roman Catholicism in the British Isles from the Reformation period to the present day. The Society does not, however, have genealogical interests and cannot help those researching their family trees' (CRS website). The CRS has produced a long run of genealogically important, indexed publications all the contents of which are listed on the CRS website:

- *Monograph Series* in 5 volumes.
- *Occasional Publications*—1767 *Return of Papists*.
- *Records Series* now up to 78 volumes, the early ones called *Miscellanea*, which include:
 - Transcribed private registers.
 - Lists of Catholic recusants in various counties, for example in the Recusant Rolls and Pipe Rolls.
 - Private family papers from all over England.
 - Transcriptions of Hampshire and Isle of Wight Catholic registers up to about 1850.
 - Transcripts of early Lancashire parish registers.
 - Items on the religious orders of Benedictines, Dominicans, Franciscans and Jesuits.
 - Transcripts of PRO records.
 - Diaries and records of the English Catholic schools, colleges and convents on the continent.
- *Recusant History*, their journal with 26 volumes from 1951 (Volumes 1-3 were published as *Biographical Studies*)

Note: A large number of local Catholic historical societies can be found listed in the current *Catholic Directory*, which should be in good public libraries.

Catholic Publications

❖ Catholic Literature

The written material on the history of Catholicism in England is huge and is ably summarized in Gandy's two invaluable volumes (1996-2, 1996-3), with a short list of the more important ones (1998). He is certainly the foremost writer on English Catholic family history today and has published a number of guides to extant records (1994-2) and his short guide to research is authoritative (2001-1). The volumes of the Catholic Record Society are a prime source and there is much biographical material available. Rendal's 1984 lecture on the CRS to the Society of Genealogists is a useful introduction to many kinds of records published by them, including occupational sources.

❖ Catholic Periodicals

The Laity's Directory (1768-1839) and its successor *The Catholic Directory* (1838 onwards) lists names and addresses of all parish priests by diocese, together with details of all the diocesan organizations such as archives, schools, societies and religious orders. There is a national section which covers those organizations organized centrally. Old editions can be very useful in tracing such things as local orphanages, movement of priests, and location of churches. A full set is housed at the Catholic Central Library, and the FHL holds the 1880, 1950, 1964, 1973, and 1978 editions, together with its successor, *The Catholic Directory of England & Wales* from 1986 in 942 K22c. The obituaries from the *Laity's Directory* were reprinted in Volume 12 of the CRS Records Series.

Recusant History has been published since 1951 by the Catholic Record Society; the first three volumes are entitled *Bibliographical Studies*. A list of all articles published in *Catholic Ancestor* can be obtained from the secretary of the Catholic FHS which publishes it. Other include *The London Recusant*, and *Catholic Archives* from the CAS which describes archival collections useful for Catholic research, mainly ones in England but some also in Ireland.

The earlier *Miscellanea* publications of the CRS are on several films. As an example of the variety of contents, Vol 17 on film 0,599,710 contains:

- Records of the English canonesses of the Holy Sepulchre at Liège
now at New Hall, Essex 1652-1793
- Registers of the English Benedictine nuns of Pontoise,
now at Teignmouth, Devon 1680-1713
- Official enquiry as to the estate of Robert Charnock of Leyland, Lancashire
- Catholic registers of Harvington Hall, Chaddesley-Corbett, Worcestershire 1752-1823
- Catholic registers of Linton upon Ouse, Newton upon Ouse,
near York 1771-1840
- Catholic registers of Kiddington, Oxfordshire 1788-1840
- Catholic registers of Woolston, Warrington, Lancashire 1771-1834

There have been a number of local Catholic family and local history societies which have published journals that can be found in libraries. Some societies are no longer functioning but back numbers of journals are still be found. Titles to look for include:

- *Essex Recusant*
- *Gloucester & Avon Catholic History*
- *Kent Recusant*
- *London Recusant*
- *Midlands Catholic History*
- *North West Catholic History*
- *Northern Catholic History*
- *South West Catholic History*
- *Staffordshire Catholic History*
- *Worcester Recusant*

Full details of a wide range of other Catholic journals and a range of Diocesan magazines can be found in Gandy's bibliographies on *General Sources* (1996-2) and *Local Sources* (1996-3). A couple of portals on the net to access current Catholic organizations are:

- www.cathport.com (worldwide)
- www.catholic-ew.org.uk (England & Wales).

❖ Catholic Newspapers

There have been a number of Catholic newspapers, the three largest ones that still publish are:

- ♦ *The Universe* from 1860.
- ♦ *The Catholic Herald* from 1888 with its many local editions.
- ♦ *The Tablet* from 1840.

IRVINGITES

This was the popular name for the Catholic Apostolic Church founded in 1833 by Edward Irving, a former Scottish Presbyterian minister. They had elaborate ceremonies based on Greek Orthodox and Roman Catholic rituals, claimed the gifts of tongues and prophecy, and even had a statue of Buddha in one chapel. Although adherents were enthusiastic about Irving's sermons it was never a very large group, with only nine registers at the PRO, five of them from London. Some registers survive, with an example in Chart 36.

Chart 36: Irvingite Chapel, Islington, Middlesex Baptisms RG4/4531 Film 0,825,319

Printed register with spaces for details

- No 3. **Martha WATKINS** *elder of the twin daughters of William WATKINS of No 1 Britannia Row, Lower Road in the parish of St. Mary Islington in the County of Middlesex (trunk maker) and Maria his wife, born on the Seventh day of December in the year of our Lord One thousand eight hundred and thirty four was baptized this Twenty eighth day of December in the year of our Lord One thousand eight hundred and thirty four by me Duncan Mackensie.*
- No 4. **Mary WATKINS** *younger of the twin daughters*
[otherwise same as entry as above]
- No 6. **William BEGBY** *adult, baker of No 11 Hermes Street in the parish of St. Mary Islington in the County of Middlesex - [parentage omitted] was baptized this fifteen day of April in the year of our Lord One thousand eight hundred and thirty five by me Duncan Mackensie.*

PROTESTANT RECORDS

After centuries of persecution those who did not conform to the Church of England's views found greater tolerance in the late 18th century. From then they were able to keep records more openly and much survives from the 1780s onwards.

However, there were no overall rules for creation, retention and preservation of records and great differences appear between denominations and indeed between congregations. Some early attempts at standardization and preservation include the 18th century innovations at Dr. Williams' Library, and the call-in of old registers in 1837 and 1858. But it wasn't until the 20th century that Nonconformist historical societies were created to grapple with the issue of preservation.

The main (Protestant) Nonconformist groups that have surviving registers are Baptists, Bible Christians, Congregationalists (Independents), Latter-day Saints, Methodists (including Wesleyans, Countess of Huntingdon's Connexion & others), Moravians, and Presbyterians. The smaller groups for which records survive at the PRO include Inghamites, Irvingites, New Jerusalemites and Swedenborgians.

GSU films of Nonconformist registers are usually arranged alphabetically by town within each county, for example film 0,595,438 contains London registers:

- ⇒ Walworth Independent 1791-1837
- ⇒ Walworth Baptist Chapel 1813-1852
- ⇒ Walworth Baptist Church 1819-1837
- ⇒ Walworth Independent 1821-1837
- ⇒ Walworth Wesleyan 1817-1837
- ⇒ Wandsworth Wesleyan 1825-1837
- ⇒ Westminster Scotch 1753-1837
- ⇒ Westminster Particular Baptist 1825-1837

I recommend that one reads all the neighbouring denominations since families did try out different ones. Cavell has discussed Internet resources for Nonconformists, whilst Stockdill has highlighted the Northowram, Yorkshire Presbyterian/Congregational register that is more like a parish diary with copious remarks and stories about the inhabitants and parish incidents. The complete registers are on the Genuki website at:

→ www.genuki.org.uk/big/eng/YKS/northowram.

Dr. Williams' Library

The library of an eminent Presbyterian, Dr. Daniel Williams, was bequeathed to the public in 1729 and houses records mainly for Baptists, Independents and Presbyterians primarily from the London area. It now holds many kinds of nonconformist records from all over Britain, including:

- ♦ The *Surman Index* with details of over 30,000 Independent, Congregational and early Presbyterian ministers.
- ♦ Copies of denominational and historical society publications.
- ♦ Evans' 1772 list of congregations.
- ♦ Indexes by subject and author, arranged both chronologically and geographically.

There were two centralized registries of importance in nonconformist research which are now at the Public Record Office with indexes in RG 4 and registrations in RG 5. Where local registers are unavailable, or the place of birth/baptism unknown, these could be most useful.

- ♦ **Protestant Dissenters' Registry** started in 1742
- ♦ **Wesleyan Methodist Metropolitan Registry** began in 1818

Another register of births at the **College of Arms** contains only 224 births from 1747-1793 but it records exceptional detail up to four generations, mainly from affluent families. A list of the surnames appearing is given in the Volume 3 of the *National Index of Parish Registers* (Webb).

Protestant Nonconformist Registers

Registers of births or baptisms, and deaths or burials were kept by many Nonconformist congregations and large numbers have survived from the late 18th century onwards. It is unlikely that any English Nonconformist congregations kept registers before the Civil War, and the earliest surviving ones date from the latter era:

- 1642 Hindly near Wigan, Lancashire Presbyterian.
- 1644 Butt Lane, Stepney, Middlesex Independent.
- 1646 Guildhall Street, Canterbury, Kent Independent.
- 1647 Coate, Oxfordshire Baptist.

Quaker marriages were also recorded, but no other Nonconformist marriages were legal between 1754 and 1837, although some were performed and a few records exist. Between 1660 and 1754 it is likely that most recorded marriages and burials took place in parish churches, and certainly in the earliest part of this period few Nonconformists dared to keep registers for fear of incriminating their members.

Thus many Nonconformists births or baptisms went unrecorded. In addition, some groups did not believe in infant baptism, some did not baptize at all, and some did not recognize marriage or burial as religious events. So, if a record of an event isn't found it could mean:

- ✧ A baptism, marriage or religious burial didn't take place.
- ✧ No record of a performed ordinance, a birth, a death or an interment without religious service, was made.
- ✧ The record has been lost or destroyed.
- ✧ The record has been mis-indexed.
- ✧ You haven't done a thorough job yet.

⇒ *Absence of evidence is NOT evidence of absence!*

Many post-1837 nonconformist registers remain with their congregations. Some have found their way into archives, but many were considered the private property of the minister and still privately held if not lost. Occasionally a missing register finds its way to an archive so periodic checks are advisable.

There is no statutory right to view registers that have not been deposited at an archives, but most ministers are sympathetic to researchers, and it is wise to ask if there is a congregation historian. They will know if a chapel history has been written, perhaps to celebrate a centenary, and which may have much personal detail from the memories of past members. As an example of what can be found, Wickes has written on Nonconformist registers in southwest England.

Unique features of Nonconformist Registers

Many of the first registers in the 17th century were Church Books which also recorded all the affairs of the congregation and reveal fascinating details about our ancestors and their friends. Nonconformist registers invariably drew their congregations from much wider geographical areas than Anglican ones as there were far fewer chapels per denomination. The earliest registers, which are of baptisms, start in 1642, the first year of the Civil War, but most commence after the Restoration. There was no legal requirement to keep them as there was with parish registers and it is highly probable that many Nonconformist registers were destroyed or lost. There have always been far more birth/baptism registers than burial registers, and they usually contain details of birth as well as baptism.

◆ Nonconformist Burials & Monumental Inscriptions

Puritans did not accept the concept of consecrated ground and of any religious significance of a burial service. Since Nonconformist chapels tended to be built in towns, and on little plots of ground next to a member's house, few had their own burial grounds until at least 1800, sometimes long after. Also, when they did get their own burial grounds few Nonconformists kept burial registers right away; it is worth noting that there are also few Scottish ones because of the much greater influence of Presbyterians there. Burial registers thus start later than baptismal ones, but can be most informative with long write-ups for long-standing members. Chart 37 shows a standard printed register not allowing much descriptive material.

Chart 37: Protestant Dissenters Burial Ground Register, Abingdon, Berkshire

Sarah, daughter of William & Sarah Tomkins of the Parish of *St. Helen's Abingdon* in the County of *Berks* aged *two years* was buried in the Protestant Dissenters Burying Ground, in *Abingdon aforesaid* on the *twenty second* Day of *October 1785*.
Registered the *sixteenth* Day of *May 1786*.

By me *Daniel Turner* Protestant Dissenting Minister

--- *Walters* widow of the Parish of *St. Helen's Abingdon* in the County of *Berks* aged *sixty nine years* was buried in the Protestant Dissenters Burying Ground, in *Abingdon aforesaid* on the *fourth* Day of *November 1785*.

Registered the *sixteenth* Day of *May 1786*.

By me *Daniel Turner* Protestant Dissenting Minister

John Bowers (late of *London*) of the Parish of *St. Helen's Abingdon* in the County of *Berks* aged *fifty four* was buried in the Protestant Dissenters Burying Ground, in *Abingdon aforesaid* on the *twenty sixth* Day of *February 1786*.

Registered the *sixteenth* Day of *May 1786*.

By me *Daniel Turner* Protestant Dissenting Minister

Records of Nonconformist burial grounds are in RG 4, RG 6 and RG 8 as described in chapter 2, and a further useful source about the closures of burial grounds is in RG 37. The latter can include names and dates of burial, grave plan and grave numbers, and monumental inscriptions as well as places of re-interment if remains have been moved. The FHLC has microfilmed such items for Bristol, Chesterfield and Coventry Quaker cemeteries and many other multi-denominational ones.

Other Nonconformist Records

There is far more interesting family history material in Nonconformist records than in Anglican ones. Records other than registers seem to have survived better from Quakers and Huguenots, but there are some from Baptist, Congregational and Presbyterian congregations as well as the smaller denominations also.

Researchers should become familiar with the huge resources on Baptists, Bible Christians, Christian (Plymouth) Brethren, Congregationalists, Methodists, Moravians and Unitarians at the John Rylands Library which has a wonderful website. Wood has a good general article about Nonconformists.

Nonconformist Membership Records

Many denominations kept *membership rolls*, and occasional vital events, such as ages of new converts or maiden names of women, are found therein together with much family detail. Dates of admission and first communion, as well as dates of leaving the group and why, or where they went may be found. *Disciplinary matters* can include freedom to marry, bad behaviour and questionable business practices.

The term *exclusion* may have been used when a member was expelled, but *dismission* indicates migration from one area to another—valuable in tracking family movements.

Nonconformist Schools

The Church of England controlled schools since they licensed the schoolmasters and were trustees of most of old charitable educational foundations. Nonconformists were extremely keen on education for their children so, with the wealth gained from business and trade enterprises, Nonconformists opened their own schools from which sprang future Nonconformist ministers as well as political activists (outside Parliament) and social reformers:

- *Sunday schools* for children who had to work during the week. These usually taught reading and writing using religious texts, with a little arithmetic. Records of attendance may exist and are frequently annotated with family details that pertain to admission, non-attendance and removal.
- *Ragged Schools* for poor and destitute children.
- Full-time schools called *Dissenting Academies*, many of which became leading educational institutions after the Toleration Act of 1689 but declined in the mid- and late 18th century. As an example, the Attercliffe Academy, on the outskirts of Sheffield, lasted from 1686 to 1750. Famous dissenting academies included those at Hackney in Middlesex and Warrington in Lancashire, and Philip Doddridge's academy at Northampton. The best academies were for a time considered superior to the two universities and thus they attracted some Anglican students. A survey of dissenting academies and colleges of higher education and their records is given by Titford (1999).

Other Items in the Register Books

- Lists of signatures to church covenants by both men and women.
- Lists of ministers.
- Summaries of church doctrines.
- Charitable collections.
- Accounts.
- Details of special services.
- Church business can include records of work performed by or supplies bought from members in their capacities as tradesmen.
- *Aid* for those members in need was another frequent service provided and records of who was helped with goods, services and money were kept.
- Setting up of a library.
- Recording acts of philanthropy by members such as donation of land for a burial ground.

Nonconformist Written Works

Nonconformists were typically literate, prosperous and passionate about their religion, sent their children to Sunday School, and supported missionary work. They got involved in public affairs, wrote sermons, pamphlets, testimonies (obituaries) and books. Even humble folk were very given to writing their biographies detailing their struggles and conversion, and thus far more personal details are available about middle class citizens if they were Nonconformists. All these can be found in libraries throughout the world, and the strongest collections will naturally be in the denomination's own library or archives.

Much of the more general material has been microfilmed. Several denominational journals and newspapers were started from about 1790, many being ephemeral, but they are particularly useful for obituaries of relatively minor figures especially before civil registration commenced. Some newspapers were general low-church evangelical publications ensured of sales amongst a wide range of churchgoers. The first one of note was *The Nonconformist* in 1841. Others were aimed at specific denominations and are listed under those chapters here.

Nonconformist Newspapers

Chapel events would have been reported in detail in the later 19th and 20th century local newspapers, with names, speeches and photographs of people involved. Look particularly at dates around any kind of construction or rebuilding, ministers' funerals, of chapel or register centenaries, or national events which may have occasioned a celebration.

Contemporary gazetteers can provide building dates, and subscription lists for construction were published. Try all the newspapers—one favourably disposed to the denomination will give glowing reports whilst others less enamoured might search out the scandals.

Nonconformist Clergy

Names of clergy can be ascertained from contemporary gazetteers and the various Dictionaries of National Biography will contain many life stories, even of quite obscure clerics. Most denominations have produced magazines and Year Books which also include information on the clergy and prominent lay persons.

The denominational historical societies are likely to have indexes and files on key personalities as well. Titford (2001) discusses unusual sources for dissenting ministers. The Society of Genealogists has a useful source called the Fawcett Index which deals with British clergymen of all persuasions as well as northern England families and this has recently been filmed; so far 42 films are available starting at 2,220,327.

Nonconformist Missionaries

The major denominations all sent missionaries abroad and these records date from the 1790s. The School of Oriental and African Studies at the University of London holds records for some of them and is a good springboard to research in this area.

The children of missionaries were often left in England at a denominational school, and finding a child attending one, for example on a census, may be your first clue to missionary parents. The appropriate denominational Historical Society should be approached for further information.

Immigrant Protestants

The more enlightened monarchs and governments welcomed immigrants for the skills they brought which contributed to English economic development. Many received initial assistance from a charity called the King's Bounty and upon arrival many applied for either naturalization or denization in order to obtain the rights of British subjects. In the early taxation records called the *Lay Subsidy Rolls* foreigners (*aliens*) were taxed at double the regular rate and can therefore be readily identified. This and other taxes are discussed more fully in the future book *Researching English Tax & Other Topics*. The only surviving 16th century Nonconformist registers are those from immigrant congregations, the earliest being that of the Southampton Walloon congregation dating from 1567. The Walloons, Huguenots and Flemish are considered in detail in their own section but there were several other foreign churches represented in London and a few elsewhere in England, serving refugees fleeing from Europe. They include:

- ✓ *Dutch Reformed Church* in Austin Friars, London whose registers commence in 1559. There are many films for this including registers 1563-1874 on 0,413,724; registers plus monumental inscriptions on 1,294,817; and other records on 13 films starting at 0,413,726. There were also Dutch Reformed Churches in Norwich, Norfolk (baptisms, burials and members 167601912 on film 1,519,516) and in Colchester, Essex (baptisms 1645-1728 on 1,519,516 with index on 0,933,443).

- ✓ *Swiss Calvinist Church* in Moor Street, Soho, London whose registers cover 1762-1839; those to 1801 are on film 0,020,057.
- ✓ There were nine Protestant and one Catholic *German churches* in London prior to WWI and the registers of seven *Lutheran* and one *Protestant Reformed* are on microfilm and can be found through FHLC - KEYWORD SEARCH - GERMAN CHURCH LONDON. Further information about these churches and indexes made to their records can be obtained from the Anglo-German FHS.
- ✓ *Russian Orthodox [Catholic] Church* in London for which many interesting records are on 14 films starting at 2,111,700.

HUGUENOTS, WALLOONS & FLEMISH

History and Beliefs

The French-speaking Protestants who fled from religious persecution and civil war on the continent are all loosely referred to as Huguenots, however this term properly refers to only those from France, and not to the *Walloons* from the Low Countries. However, it is often impossible to distinguish the two groups because of the shared language and churches as well as much intermarriage in the early communities in England. Their beliefs were Calvinistic and closest to the English Presbyterian style of church government. Some of the late 17th century Huguenot congregations adopted the Anglican litany translated into French and these were termed *conformist Huguenots*. Others maintained the Calvinistic style they had used in France and have been called *nonconformist Huguenots*, although they should be distinguished from the English Nonconformists.

Walloons

The first wave of many thousands of French-speaking Protestants were Walloon refugees who arrived in England from the Spanish Netherlands (now Belgium and the Netherlands) in 1567, having been forced to flee the suppression of Protestantism by King Philip of Spain's forces led by the Duke of Alva. This group had been in England for over a century before the true Huguenots came and the two groups settled in London and the same south-eastern towns.

Huguenots

The Huguenots, (Protestants from France), first came in 1572 after the Massacre of St. Bartholomew in Paris, and they were largely from the northern provinces of Brittany, Normandy and Picardy and mostly settled in south-eastern areas of England where the French-speaking Walloon communities had already been established.

Although there was support for their religious freedom during the reigns of Elizabeth and James I, during that of Charles I and particularly during Archbishop Laud's tenure prior to the Civil War only those born abroad and now living in Canterbury were officially allowed to practise their religion, whilst their children were to attend Anglican services. In response, some moved to Holland, and the majority to the USA, taking their craft skills with them.

Far more Huguenots arrived after 1685 when Louis XIV revoked the Edict of Nantes which had given toleration to French Protestants in 1598. About 60,000 came at this time, with two-thirds of these settling in London.

Most of the others went to towns in SE England and some to Bristol, Plymouth and nearby Stonehouse in the south west.

The history of the Huguenots throughout the English-speaking world can be found in Curren-Briggs & Gambier. The Huguenots were not of any particular social level. They comprised mainly craftsmen with some nobility and some peasants. In London the upper class families and those who worked in the luxury trades such as goldsmiths, silversmiths, lapidaries, diamond cutters, jewellers, bucklemakers, clock- and watch-makers settled in London's west end around Soho and nearby Westminster parishes. The poorer weavers, and associated tradesmen such as silk throwsters, dyers, thread- and lace makers settled in the east end in Spitalfields and Bethnal Green.

The communities were close-knit and some maintained the French language into the 19th century. Sociological studies show that it takes three generations for immigrants to totally assimilate, and most families had joined the Anglican Church or other Nonconformist groups by at least 1800.

It must also be born in mind that there was a further wave of French refugees, known as the *émigrés*, mainly upper class and Catholic, entering England from 1789-1814 at and after the French Revolution (circa 1789-1795). Lists of the groups of these that came, but with no union index of names, are on fiche 6035980(1). The Hampshire Record Office have recently acquired a series of their letters giving graphic details of their escape and struggles.

Flemish

The Protestant immigrants from Flanders and Brabant spoke Flemish, a Dutch dialect, and can thus easily be confused with Dutch settlers. Edward III (1327-1377) encouraged the Flemish to settle in England, as he valued their silk and other textile skills. Other waves came in 1551 and 1567 fleeing the occupying Catholic Spaniards, as did the Walloons. They settled primarily in south eastern England, particularly in London, Norwich and Canterbury and were employed especially in silk weaving, the New Draperies and market gardening. In the 17th century more Flemish immigrants arrived with the Dutch to drain the fens of East Anglia (Beharrell).

Huguenot, Walloon & Flemish Records

The Flemish, Huguenot and Walloon refugees were the only groups allowed to have separate churches before 1642, and this was in order to conduct services in their own languages. The very active Huguenot Society has published and indexed most of the important records of all three groups, and these have also been filmed and extracted onto the IGI. The Huguenot services and records were, of-course, in French and the most important church was that in Threadneedle Street, London where most refugees gathered when they first arrived. Typically they presented a character reference, as was common in many English Nonconformist groups when moving to another congregation. Should they not be in good standing then a public repentance was made and they were subsequently admitted to membership. These first records are, then, usually in family groups and state where in France the immigrants came from.

Other French churches opened in London to serve the needs of recently arrived Huguenots, and by 1700 there were 23 there, but as families became anglicized they gradually closed. The sole survivor is a French church in Soho Square which is the 'descendant' of the one in Threadneedle Street and holds the archives of several of these London churches. London was by far the most important centre for French-speaking refugees, between one half and three-quarters of the Huguenots locating there. They were concentrated in the two areas mentioned above, Westminster and Spitalfields, and the large number of churches so close together creates a great problem for genealogists since members moved from one to the other quite indiscriminately.

Over 100 immigrant Protestant congregations were established in England during Elizabeth I's reign. The main congregations outside London established in the south-east and have good registers extant:

- ◆ Essex—at Colchester and Thorpe-le-Soken.
- ◆ Hampshire—at Southampton.
- ◆ Kent—at Canterbury, Dover, Faversham and Sandwich. Settlement at Faversham was encouraged because the gunpowder industry needed the superior French expertise.
- ◆ Norfolk—at Norwich.
- ◆ Suffolk—at Ipswich.
- ◆ Sussex—at Rye.
- ◆ and in the south west, having few records extant:
- ◆ Devon—at Barnstaple, Bideford, Dartmouth, Exeter, Plymouth and Stonehouse.
- ◆ Gloucestershire—at Bristol

Some Walloons had their own chapels and all known records have been published by the Huguenot Society, whilst the records of others are in the parish registers. *The Huguenot Library* is a joint one for the *French Hospital* and the *Huguenot Society of London*.

It holds thousands of books, periodicals and transcripts of other manuscripts and a collection of over 900 Huguenot pedigrees and will abstracts.

Much material has been microfilmed, for example at the country level on the FHLC a search for ENGLAND + HUGUENOT produces over 200 items, and there are many more at the county and town levels.

Huguenot, Walloon & Flemish Registers

The French registers are easy to read with the aid of a simple guide such as the FHL *Genealogical Word List - French*. However, the dates and names need to be carefully noted.

- ◆ **Dates.** During the 17th century there was a difference of 10 days between French and English dates, and from 1700-1752 the difference was 11 days. This was because France had adopted the new Gregorian calendar in 1582 but England waited until 1752. Thus the English 12th August was 22nd August in France. Also, the year started on 1st January in France and most of Europe whilst England continued to use 25th March until 1752.

- ◆ Thus one has to be careful with dates between January 1st and March 24th in order to assign them to the correct modern-style year.
- ◆ As an example, the French 16 February 1688 would be the English 6 February 1687, and to avoid confusion can be written 6/16 Feb 1687/8. Not all of the Huguenot refugees, or the record keepers in England, can be expected to have sorted these out or bothered to change their birthdays!
- ◆ **Names.** Considerable care has to be taken with the interpretation of names as they are rendered in the registers. They were written as they were heard - for example French places and names by Englishmen, and English place names by French speakers.
- ◆ One name may have several variants even in one register, including translations, such as *Happy* from **Lheureux**, or *Jaques du Bois* becoming *James Wood*, and all manner of misspellings, such as *Lacklead* arising from the French *de la Clide*. A useful feature of the Huguenot records is that French women retain their maiden names throughout their lives.

The French churches all have baptism and marriage registers but not burial registers as none had their own burial grounds. Most, if not all by now, have been transcribed and published by the Huguenot Society and the originals filmed.

As examples, there are four films, starting at 0,466,707, for the London Walloon Church, Threadneedle Street, and several French Spitalfields churches starting in 1687 are filmed and have indexed printouts.

The contents of the published registers can be exemplified by the Walloon or Strangers' Church in Canterbury edited by Hovenden on films 0,086,956-7 containing:

- ◆ Baptisms 1581-1837.
- ◆ Marriages 1590-1747.
- ◆ Deaths 1581-1715.
- ◆ Abstracts of marriage contracts 1580-1680.
- ◆ Abstracts of wills 1586-1704 and possibly later.
- ◆ Abstracts of miscellaneous documents undated and 1586-1683.
- ◆ Baptismal register of the Malt House Church 1710-1823 including one marriage 1744.
- ◆ Index.

French registers contain more information than typical contemporaneous English ones. In the *Baptisms* the mother's maiden name and names of two godparents (usually relatives) are given on baptisms.

Examples from the church in Canterbury quoted above follow in Chart 38. *Marriage registers* often state where the bride and groom were born as well as noting fathers' and mothers' names, in addition to the typical information expected in English registers.

Burials of Huguenots were usually in Anglican churchyards thus they appear in the parish registers of the areas surrounding their own congregations. Some can be found in the early nonconformist cemetery at Bunhill Fields, London.

Chart 38: Baptisms in the Walloon Church, Canterbury, Kent

Tem: = *témoins* = *witnesses*

1642, Déc 11 Abreham , fils d'Estienne DU THOIT . <i>Tem:</i> Pierre de Cler, Elizabet Delme, vefue de Samuel du Bois; Marye, femme de Jaque Sy
1642 Déc 11 Isaac , fils du sus dit d'Estienne DU THOIT . <i>Tem:</i> Simon Oudar, Ester, femme d'Elye Castel; Marye, femme d'Anthoinne le Grand
1643, Jan 8 Sara , fille de Jaque DELBEQUE et de Sara DE NEU , sa femme. <i>Tem:</i> Jaque Hochepie, fils de Jaque; Jaque du Hamel, fils de Jean; Ester de Lespau, fille de Jean; Susanne Hochepie, nieche de Jaque.
1643, Mars 9 Ester , fille de Daud DE LESPAU et de Judith LE NOBLE , sa femme. <i>Tem:</i> Jean le Keux, Salmon de Lespau, Anne, femme de Mr. Steaple, anglois; Rachel le Noble.

Other Records of Huguenots

There are three very helpful other records made in the French churches and all have been published by the Huguenot Society and filmed:

Témoignages—Certificates of sound doctrine and good behaviour from their previous congregation presented to the new one. These are the most important of the documents after the registers as they state when the family arrived and from whence. Those for the London Walloon Church, Threadneedle Street 1669-1789 have been published by W. & S. Minet and are also on film 0,466,698.

Reconnaissances—Profession of Calvinistic faith in lieu of a *témoignage* which were not able to be presented after the 1685 Revocation of the Edict of Nantes. Some 3,000 of these are available for the prime years of 1686-1688 in the Acts of the Threadneedle Street congregation alone.

Abjurations—These were conversions from Roman Catholicism and were comparatively rare.

A fascinating series of manuscripts reporting on visits during 1879-1883 by church representatives to the lapsed members of their congregations in London's east end has been described by Gandy (1997).

◆ Huguenot Charities

A number of *charities* were established by Huguenots to assist members in difficulties, especially the nearly destitute late-17th century refugees, by the French Committee from 1681-1704. Records of some have been published by the Huguenot Society in their *Quarto Series*) or in their annual *Proceedings*, both of which are on film. The *Huguenot Library* has much more unpublished charity material as well.

Marmoy's splendid series on the vast records of the *French Protestant Hospital* called *La Providence*, at Rochester in Kent was published in the Quarto Series as volumes 52 and 53. It has extracts relating to all inmates and unsuccessful applicants 1718-1957 as well as for the Coqueau Charity 1745-1901, with details such as appear in Chart 39.

Chart 39: Extracts from Archives of the French Protestant Hospital at Rochester

Rosina CLARKE née HITCHINS, inmate

Petitioned 17 Feb 1923. Entered 6 Oct 1928, left 5 Dec 1931. Of 261 Harrow Road, Leytonstone, parish of East Leyton. Widow, d/o Henry Hitchins & Rebecca Hitchins née Barnardier. Born 5 May 1857 in Abbey Place, Bethnal Green. On mother's side an ancestor was a French Protestant who left France about 1776. Brother George Hitchins (also in the index). Formerly a domestic, married, now supported by Port of London Authority with an annuity of £29 per annum. In her file are copies of her birth and marriage certificates, death certificate for [husband], Mr. T. Clarke; etc.

Sarah Elizabeth CLARKE, applicant

Entered 31 Mar 1880, deceased 22 Jul 1880. Of 133 Columbia Square, Bethnal Green. Spinster d/o James & Sarah Clarke. Born 26 Oct 1823 in Busby Street, Bethnal Green. Mother was a d/o Elizabeth Vatin, a member of French Protestant church until her death. Petitioner is niece of Susannah Lawson (also in index) a former recipient of Coqueau Charity. Formerly a weaveress, now supported by waistcoat making, earns about 6/- weekly from the use of her needle. Failing health. In her file are copies of parish register entries for her birth/christening, parents' marriage, mother Sarah Palmer's birth/christening and grandparents Joseph Palmer & Elizabeth VATIN's marriage.

The *Friendly Benefit Society* of Bethnal Green, Middlesex was one of the Huguenot Friendly Societies whose object was to grant weekly allowances to sick members, an allowance at death of members and their wives, and a retirement pension. An example from the records appears in Chart 40.

♦ Court Books of the Weavers' Company

This City of London craft guild had a large French membership heavily concentrated in the Spitalfields area of east London and their records can be very useful, not only for details of their work, but for family relationships.

Chart 40: Excerpts from Bethnal Green (Huguenot) Friendly Benefit Society Minutes

1857 Apr 6	Proposed by Mr Geo Ferry, W ^m Goddard by trade a Cabnet [sic] maker, 34 Turk St. Bethnal Green, aded [sic] 20 years.
1858 Jul 5	Proposed by Mr Edw. Ferry, Tho Stillwell by trade a Weaver, No 24 Mape St Bethnal Green, aged 23 years.
1858 Jul 5	Proposed by Mr Tho Combs, seconded by Mr John Hill that all members arived [sic] at the age of 65 years that he be excenpt [sic] the call for Steward. Carried.
1859 Mar 7	Proposed by Mr Keymer, Henery Treadway by trade a Fancy Trimming Manufacturer, No 10 North Side Bethnal Green, aged 19 years
1859 Apr 4	Proposed by Mr Tho Combs, Alfred W ^m Combs by trad [sic] Pawnbroker, No 2 Proverdance [sic] Row, Old Ford Road, aged 19 years. Admitted.

♦ Huguenot Family Histories, Pedigrees and Probate

There are a huge number of Huguenot *family histories* and Wagner collected about 900 Huguenot pedigrees, both sources being well represented in the FHL. A large number of Huguenots left wills, many of which have been indexed and abstracted by Wagner and are at the Huguenot Library.

♦ Huguenot Publications

Gwynn's two publications, Curren-Briggs & Gambier, and Delaforce are good places to start, and Kershaw & Pearsall have details of the PRO holdings. The Huguenot & Walloon Research Association are about to publish a valuable index to the French Protestant Hospital records and a *Guide to Protestant Ancestry Research*, an article by Tsushima describes their work.

The Huguenot Society of London has lead the way in gathering and publishing records of a particular religious group. The *Proceedings* run from 1885 and their record series (the *Quarto Series*) from 1887 to date, many giving complete transcriptions of archive material, for example the *Returns of Aliens*, *Denizations* and *Naturalizations* and *Oaths of Naturalization* from the PRO, and all of the London French church registers. Both the *Quarto Series* and the *Proceedings* are on film and there is a comprehensive (but not all-name) index by Marmoy. Ramsay-Sharp has completely surname-indexed volumes 1-40 of the Quarto Series.

Muggletonians

One of the many small religious groups that arose during the chaotic Civil War and Commonwealth period was the *Muggletonians*, named after Lodowick Muggleton (1609-1698). He and his cousin John Reeve (1608-58) declared in 1652 that they were the Two Last Witnesses in the Book of Revelation. There are some lists of names of the approximately 250 members but no other genealogically useful records. Hill et al. describe the movement and its records are held in the British Library. There do not seem to be any on the FHLC yet.

PRESBYTERIANS & UNITARIANS

History and Beliefs

The Baptists, Independents and Presbyterians formed the original *Three Denominations* of Nonconformists, which together with the Quakers are known as the *Old Dissent*. The Presbyterians were Calvinists and differed from the other groups in their church government structure rather than their beliefs. They had a nationally organized church controlled jointly by the clergy and lay persons, and were popular amongst 17th century middle classes, even becoming the Established Church in England and Wales during the Commonwealth (1647-1660).

In 1660 about 2,000 church ministers were ejected, most being strong Presbyterians, as the Anglicans returned as the Established Church at the Restoration. In 1691 they united with the Independents, forming the *United Brethren*, and also united with the Baptists in 1702, however this union broke up in 1719 when many Presbyterians dabbled in Unitarianism (ceasing to believe in the Trinity— a capital offence in the 16th and 17th centuries!).

Unitarians were also known as *Arians*, and *Socinians*, and sometimes as *Rational* or *Radical Dissenters*.

In 1700 it is estimated that there were about 179,000 Presbyterians and this number declined during the next century, especially with the drift to Unitarianism, so they had almost died out by 1800. The increase in numbers of Presbyterian members and churches in the 19th century was almost entirely due to immigrants from Scotland and Northern Ireland, and the churches are sometimes called Scotch Churches. They took over as the Presbyterian Church of England in 1836. Note that Presbyterianism was the Established Church in Scotland except for a short time in the late 17th century, so it is not regarded as Nonconformist in that country.

Unitarianism gained popularity during the 18th century with groups being called *academies*, *meetings* and especially *societies*, in order to circumvent the law. The most important, the *Unitarian Society for Promoting Christian Knowledge* was founded in 1791.

From 1789 they chose to support the ideals of the French Revolution and they were deemed dangerous revolutionaries when it became extreme. There was not much hope of challenging the illegality of Unitarianism then, and congregations could not be called Unitarians until after the Trinity Act of 1813 which revoked the illegality of denial of the existence of the Trinity. Even then numbers remained small and many Presbyterians returned to the Anglican church. In 1972 English Presbyterians united with the Congregationalists.

Presbyterian & Unitarian Records

The Presbyterian registers at the PRO are on the IGI but it always pays to view the originals as they contain so much more detail. This is even more true with dissenting denominations than for the Anglican church, and particularly so for Presbyterians as they were so autonomous. Each chose its own system of recording, which frequently included much more detail than the rather prosaic parish registers of a similar period. It can be discouraging to find out that so many chapels ceased to exist in the 18th century and many of their registers were lost with them. A large number are safely preserved in various archives and there are several alternative sources. Ruston (1993) points out that since the doctrinal boundaries between Presbyterians and Independents were negligible before 1720, and compared to early Baptists were rather fluid prior to 1825, the researcher can expect to look at a wide range of names of chapel and related records. A great number of Presbyterian congregations evolved into Unitarians thus these records are considered together.

Presbyterian & Unitarian Archives

The PRO has the few deposited registers, and county archives have collections of local materials. There should be a current list of deposited registers available from each archive, sometimes on their website. Where congregations still hold their registers contact should be made with the Church Secretary whose address can be found in the *Annual Directory of the General Assembly of Unitarian and Free Christian Churches* available through public libraries. In addition, these private, specialist libraries have holdings for specific purposes.

- ***Westminster College, Cambridge*** has the records of the Presbyterian Church of England (P.C.E.).
- ***Dr. Williams' Library*** contains the *Surman Index* to large numbers of Presbyterian biographies as well as chapel histories, denominational journals, and biographical material including books and funeral sermons on leading figures.
- ***John Rylands Library*** holds 40,000 books and manuscripts relating to *Unitarian & Presbyterian* churches as well as denominational journals and information on leading figures in the movement.
- ***Manchester College Library*** at Oxford holds the *Johnston Index* of 25,000 obituaries from Unitarian and related journals, the *Martineau* and other archives as well as general nonconformist publications.
- ***United Reformed Church Historical Society Library*** holds 20 registers for some London, Cumberland, Lancashire and Northumberland churches, as well as minutes and histories of individual congregations.
- The ***Unitarian Library*** and the ***Unitarian Historical Society*** also have useful collections. Very few English Presbyterian books of discipline have survived.

The GSU tries microfilm the most useful material from county, specialist and other archives, so the FHLC lists many hundreds of Presbyterian and Unitarian records.

Presbyterian & Unitarian Registers

Ruston has provided a comprehensive list of English Presbyterian/General Baptists/Unitarian congregations in Great Britain which gives their dates and a brief idea of what registers exist. The absence of registers for many congregations is most keenly felt by the genealogist for baptisms since these were done either at home or at the chapel and would only be recorded by the Presbyterians, if at all. By law, at least between 1754 and 1837, marriages of Presbyterians were supposed to take place in the parish church, and since most Presbyterian chapels did not have their own burial grounds, most burials were in the parish churchyard.

Some Presbyterian registers are extremely informative, for example showing mothers' maiden names in baptism entries. The Presbytery oversaw marriages and, like Catholics and Quakers, many Presbyterians married in their own church instead of, or more likely in addition to, a legalizing Anglican ceremony. Many ministers' registers covered large areas and the early registers are in the PRO, with another small collection with the *Presbyterian Historical Society*. The Unitarians were originally close to both Presbyterians and Independents and their records are now classified with the former at the PRO.

Chart 41: Examples from Presbyterian/Unitarian Registers

Pound Square, Cullompton, Devon 1693-1837

(film 0,104,327)

includes personal notes by the minister on his career at Staverton and later Cullumpton:

1st page: Richardus Evans Ecclesiae Stavertonenae pastor anno Christi 1694. Ecclesiae Cullumptonianae Junii 24 1698.

I preached my first sermon at Ashburton on January ye 6th 1694/5

16 August 1694 . I was then, together with all others ordained a minister of y^e Gospel by Mr Galpin, Mr Crosse, Mr Hooper, Mr Hallet, & Mr Gilling.

17 August 1694. I then baptized William ye s. Henry Martin of Staverton.

23 Dec --- Baptized Elizabeth ye dau Thomas Rogers, Staverton, wth child being begotten before Matrimonie I took 2 friends with me and admonished them of their sin and folly, And they making probable signs of repentance I baptized their child as aforesaid, And by their request acquainted ye congregation both wth their sin and repentance.

May ye 18th 1696. I then also preach'd a funeral sermon, Rev John Polk

July ye 1st --- I then preach'd a funerall sermon occasioned by ye death of those two most hopefull & truly religious young women Sarah and Elizabeth Caveley.

August ye 6th 1696. I was then Married by Mr Reynolds to Mrs Frances Yeo, dau to ye Rev Mr Yeo of Rigdon in Woolborough at ye parish church.

Dukinfield Chapel, Cheshire on film 0,104,327

19 Apr 1709 Died Mr Lowe of Knutsford, minister of the Gospel at the new Chappel, Aged about 39, bur 21.

22 Aug 1709 Elisabeth dau Mr Ralph Lathrop of Wem & my dau. Margaret his wife b. 22 Aug between 4 and 5 in the morning & Bap 26 Aug 1709.

1709/10 Mem: That the small pox was very rife in this town. In Mr Robert's family eight children had them & all recovered, Blessed be God. Six at Goine (?) Hall, with very many others who are spared.

Cross Street Chapel, Barnstaple on film 0,104,327 from 1700

Includes an entry concerning an elaborate funeral:

Thursday evening betwixt 7 and 8 o'clock, 10ber 30th 1742 was bur. in Barnstaple Church, Mic. Hooper Esq. from his house, Raleigh in Pilton, in an unusual degree of Pomp for a county funeral. About 20 horse men wearing black cloaks, with links [flaming torches] in their hands. The corpse on wheels, adorn'd with escutcheons, and the horses that drew y^m with two other coaches, a vast crowd both out of and in the church.....

Hamond Hill, Chatham on film 0,104,327

Has an example of calling of officers:

According to the Agreement of the Church concerning the Chois [sic] of Elder and Deacon (the brethren called or chosen accepting the office) unanimously resolve that Mr George Ke..... and Mr John Aughton, Elders of the Church of Smarding [? Smarden] be desired to come and ordain an Elder and Deacons to this Church. And accordingly they came and ordained Saml Neale, Elder; Nathaniel Attoway j^r and farmer Kergwin, and Henry Allen, deacons, on the 8 Sept 1746.

Others on film include the Old Meeting House, Birmingham, Warwickshire with Presbyterian births, baptisms and burials 1774-1858 on films 0,825,424-5; and a register of baptisms of Presbyterians in the garrison of Dover in the Eastern Command 1929-1940 on film 2,112,955.

The 19th century Presbyterian *Scotch Churches* follow the Scottish style as in Chart 42.

Chart 42: Examples from Scotch Presbyterian Registers in England

**Baptism from St. Andrew's Liverpool Presbyterian
Film 0,304,665**

*Samuel WILSON, plasterer and Sara MUIR his spouse
residing in 99 Old Hall St., L'pool had a lawfull son born the
9th of May 1836 and baptized the 26 June 1836 by the Rev'd
John Park minister of Saint Andrew's Church, Rodney St.,
L'pool in presence of the congregation and named William
WILSON. John Park min'*

**Baptisms from the Scottish Church, Islington
(Presbyterian)**

RG4/4272 on film 0,825,319

These follow the same pattern but maiden names are not given.

Scotch Church, River Terrace. December 24 1835

Mary Susannah, daughter of John [sic] & Margaret Stoneham, was born on the ninth day of January eighteen hundred & five years, at Gloucester Street, Queen's Square, parish of St. George the Martyr's in the County of Middlesex, & was baptized in this church this day by John Macdonald, minister.

The above being a case of Adult Baptism, the following authenticated Certificate of Birth extracted from the Red Cross Street Dissenters' Register is here inserted:

No 1397

These are to certify, That Mary Susannah Stoneham, daughter of Moses [sic] Stoneham & Margaret his wife, who was daughter of John & Martha Edwards, was born in Gloucester Street, in the parish of St. George the Martyr, Queen's Square, in the County of Middlesex, the ninth day of January in the year One Thousand eight hundred & five, at whose birth we were present,

(Signed) John Cribb Sn [surgeon or senior ?] & Martha Edwards.

Registered at Dr. Williams Library, Red Cross Street, near Cripplegate, London. Jany 22 1808. Thos Morgan Reg'

Scotch Church, River Terrace

April 4th 1838

*Alexander, fourth son and sixth child of Andrew Turnbull
(Accountant Scotch Department in General Excise Office,
London, and eldest son of the late John Turnbull baker in
Peebles, Scotland) and of Elizabeth Robertson his spouse
(eldest daughter of the Rev^d J.M. Robertson present Minister of
the Parish of Livingstone) residing No 15 Critchell Place in
the district Parish of St. John the Baptist, Hoxton in the
County of Middlesex, was born on the Ninth day of March
Eighteen Hundred and Thirty Eight years and baptized this
day by*

Peter Lorimer, Minister

Other Presbyterian & Unitarian Records

Church Lists

Lists of membership, subscriptions or communicants as well as minute books can be invaluable sources for family history. They may give important primary data such as dates of death or addresses, but can yield a wide variety of other family details as well. Where these have not been filmed the local archives should be consulted for recent deposits pertaining to an ancestor's known congregation.

Presbyterian & Unitarian Periodicals

Ruston (1993) lists the Presbyterian and Unitarian journals that contain births, marriage and death announcements, as well as the various Unitarian Year Books and almanacs from 1847. These list details of congregations and ministers with their addresses; names of church officers and obituaries of ministers are included from 1890.

Presbyterian & Unitarian Obituaries

Ruston (1990) has indexed those in the *Protestant Dissenter's Magazine*, the *Christian Reformer*, and nine other journals covering the period 1795-1850. He gives names and titles, husband's name and maiden surname for married women, age at death (or date of birth), place of death and/or that of residence if different, date of death and then the name of the journal, year and page reference.

Histories of Presbyterian & Unitarian Chapels

Centenary and other commemorative booklets should be sought out as they can give good background material for the family's religious activities. The Bury Unitarian Church in Lancashire published such a history in 1969 on its 250th anniversary. It includes a history of the buildings and ministers, day school, financial difficulties, the centenary celebrations, and various church social groups.

Presbyterian & Unitarian Graves

Whenever there are road works planned to disrupt a burial ground there will be an official report detailing the graves affected. In Boston, Lincolnshire in 1970 a new road threatened part of the Unitarian Chapel's ground at Spain Lane which had burials 1816-1851. Five re-interments were made and the details and plan are lodged at the PRO in RG37/17 which is on film 1,818,093.

Records of Presbyterian & Unitarian Clergy

Presbyterian congregations selected their own ministers by audition, but with input from their central organization. Their ministers were often university-educated, especially from that 'hotbed of dissent', Cambridge University. The *United Reformed Church Historical Society Library* has the *Carruthers Indexes* of early preachers and other records.

James' *Lists and Classifications of Presbyterian and Independent Ministers between 1717 and 1731* shows the kind of information available for these clergies, which at this time were indistinguishable; examples are given in Charts 43 and 44.

Chart 43: Some Presbyterian Ministers in Berkshire Chapels 1717-1731

BUCKLEBURY John Hammet 1717-19 when 'he quitted the ministry', John Giles sometime after that. Congregation farmers, yeomen and labourers.
NEW WINDSOR John Cambden 1717-18, William Sheffield 1719-1726, Benjamin Owen 1726-1727 when he moved to Aylesbury. Congregation mainly tradesmen and farmers.
NEWBURY Joseph Standon/Standen 1717-1726 when he conformed, Daniel Maes / Mace 1727-1731. Congregation 4 gentry, 55 tradesmen, 4 farmers and yeomen
WANTAGE Ebenezer Roscoe 1717-1723 when he died, Ralph Milner 1724-31. Congregation 13 gentry, 9 tradesmen, 14 farmers.

Chart 44: Classification & Descriptions of some London Presbyterian Ministers — Film 0,104,327

DATE APPOINTED & CHAPEL	NAME & DESCRIPTION All Arminians
1724 <i>St. Thomas</i>	<i>Henry Read—sermons affectionate and awakening</i>
1728 <i>King John's Court, Southwark</i>	<i>George Benson</i>
1724 <i>Old Jewry</i>	<i>Thomas Leavesly—a friendly, good natured man, and has an excellent gift in prayer.</i>
1730 <i>Old Jewry</i>	<i>Samuel Chandler - a minister of good parts & abilities, as well as pulpit talents... [but] more suited to bring people to church than to make serious Christians, or to promote the Dissenting interest</i>
1723 <i>Hackney</i>	<i>George Smith - accounted a serious preacher</i>

Presbyterian & Unitarian Publications

Ruston's guide in the My Ancestors series is the best text with which to start. Some relevant periodicals include:

- ⇒ *The Presbyterian Messenger* from 1844.
- ⇒ *Journal of the Presbyterian Historical Society* from 1914.
- ⇒ *The Unitarian Chronicle* 1832-1833.
- ⇒ *The Unitarian Magazine* 1834-1835.
- ⇒ *Transactions of the Unitarian Historical Society* from 1917.

BAPTISTS

History and Beliefs

The Baptists stemmed from the Puritan religions in the early 17th century and regarded each congregation as autonomous. They differed from other Protestants in their objection to baptism of infants (meaning children up to the age of 7). Baptists and Quakers were referred to as Anabaptists in early documents, but the word had negative connotations and was not used by Baptists themselves.

The Baptists were one of the original Three Denominations of Nonconformists. There was a range of beliefs in the very independent early Baptist congregations, but three main groups emerged:

- ***General Baptists*** who believed in general salvation (Arminianism). Some of these had fled to Amsterdam with John Smyth owing to persecution by Elizabeth I. They returned in 1611 with Thomas Helwys when times were more tolerant.
- ***Particular Baptists*** believed that only the predestined elect would be saved, a Calvinist viewpoint, and were formed in 1633.
- ***Strict Baptists*** only allowed communion to members.

Some groups were both *Strict and Particular Baptists*. A co-ordinating body, the General Baptist Assembly was formed in England in 1653, and there were a few congregations in Wales and Ireland, but very few in Scotland until the late 18th century. By 1700 there were about 58,000 members with numbers declining in the following century with some splitting of groups and a partial merger with some Unitarians.

The General Baptists New Connexion was founded in 1770 as part of the 18th century revival. In 1792 the (Particular) *Baptist Missionary Society* was formed which gave new focus and numbers revived in the 19th century.

The Particular Baptists formed the Baptist Union in 1813 and after 1832 they and the General Baptists New Connexion became gradually closer and eventually united in 1891.

However congregations tend to remain rather independent with no standard doctrine or form of service other than the central sermon. For more details on doctrinal and organizational differences the reader is referred to Breed.

Baptist Records

National records are few since they did not have a hierarchical structure, and records generally are scattered with most at:

- ✧ *Angus Library* in Oxford which holds the National Baptist Collection of records, including *minute books* of individual congregations, committees and associations, and district associations and papers of Stepney College and so forth.
- ✧ *Baptist Union* in London has a range of books including the Baptist Year Books, dictionaries and memoirs of ministers from 1832 onwards.
- ✧ *Bristol Baptist College* holds the archives of the *Western Baptist Association* and manuscripts of John Rylands and William Prynne.
- ✧ The *John Rylands Library* in Manchester has most of the library of the *Northern Baptist College*.

Baptist Registers

Baptists are not renowned for their record keeping and very few early records survive, although many began to keep birth registers by the early 19th century. A complete list of those at the PRO in both the RG4 and RG8 classes is given by Breed (1995). He also gives details of those deposited at the Society of Genealogists, the Gospel Standard Baptist Library and the Strict Baptist Historical Society. Yet others are in county archives, or are still with individual chapels or ministers and their descendants. Any of these may have been microfilmed.

▫ Baptist Births

They do not practise infant baptism so birth dates of newborns are recorded with parents' names (Chart 45).

Chart 45: Examples from Baptist Birth Registers

Baptist Chapel, Orpington, Kent Film 0,597,065

In this handwritten register each family had a separate page, and the pre-1752 entries were double dated. Example:

Thomas WICKENDEN was born September the 20th 1718 now October the 1st.

And Mary his wife was born March the 23 1723 now April the 3rd.

The births of their Children

Thomas the son of Thomas WICKENDEN and Mary his wife was born September the 3rd 1757

John the son of Thomas WICKENDEN and Mary his wife was born March 18th 1761

Mary the daughter of Thomas WICKENDEN and Mary his wife was born April the 19th 1767

And in a different hand:

James the son of Thomas and Mary WICKENDEN was born August 7 1769

→ Continued from the last page

**Baptists Lower Meeting House, Ock Street, Abingdon,
Berks**

BIRTHS publicly announced to the congregation of
PROTESTANT DISSENTERS of the Baptist Denomination in
the County of Berks, and registered in the year 1829

Printed with columns for Child's name, When born, Parent's
name, Abode, Quality, trade or profession, When and by whom
registered, Witness of announcement and Registry. Examples:

Mary PAYNE born 21 Sep 1821, Thomas & Elizabeth PAYNE
of Mill, parish of St. Helen, miller, registered 1 Feb 1829 by
John Kershaw, witness Edward Risby.

Thomas PAYNE born 10 Feb 1823, Thomas & Elizabeth
PAYNE of Mill, parish of St. Helen, miller, registered 1 Feb
1829 by John Kershaw, witness Edward Risby.

Maria BALLARD born 3 Dec 1824, William & Elizabeth
BALLARD of Boar St., parish of St. Helen, veterinary surgeon,
registered 8 Feb 1829 by John Kershaw, witness William
Ballard.

Charles BALLARD born 8 Jan 1827, William & Elizabeth
BALLARD of Boar St., parish of St. Helen, veterinary surgeon,
registered 8 Feb 1829 by John Kershaw, witness William
Ballard.

Mary BALLARD born 17 Dec 1828, William & Elizabeth
BALLARD of Boar St., parish of St. Helen, veterinary surgeon,
registered 8 Feb 1829 by John Kershaw, witness William
Ballard.

Wootton, Bedfordshire Baptist Chapel

This register has column for Names (child & parents), When Dedicated, Parents' Residence, When Born, Place of Birth, Legitimate or Not, Place of Dedication, and Minister or Party who Performed the Dedication. An example:

Ann WHITBREAD daughter of Richard & Mary WHITBREAD of Wootton, Beds, dedicated July 8th 1834 at Baptist Chapel, Wootton by W^m Early, born June 29th 1834 at Wootton, Beds in wedlock.

Westoning, Bedfordshire Baptist Chapel

Alfred Kingham son of Thomas Kingham & Lucy his wife who was daughter of Wm Cain, was born in the parish of Flitwick 5th day of March 1836 at whose birth we were present, Ann Gudgin & Sarah Cain.

It is illuminating to read any ministerial notes in these registers. Thus, at the Old Meeting House in Bedford, built on the site on which John Bunyan had written Pilgrim's Progress, the following memoranda are found in the section for registration of births:

Chart 46: Memoranda in Old Meeting, Bedford Baptist Birth Registers RG4/272

Note the Reason why several Children are registered some Years after they were born is because the Act of Parliament for registering the Children of Dissenters did not take place till the latter end of the Year 1785, but when this Act was known and understood, several desired to take the benefits of it for their Children born some time past, the Ages of such Children were therefore ascertained by their Parents in the most authentic manner, from the clearest Documents & indubitable records.

Note that after the tax on Registers was removed not finding the Registers in this Book so good legal evidence as was desired it was much neglected, but upon discovering that in many cases ispcesially [sic] of baptised Children the Trustees of the Harpurs Charity admitted the evidence at least in confirmation of family Documents and the Oaths of Parents many entries were made long after the Births at such time as they were presented.

A considerable number of births registered with the Protestant Dissenters Registry were Baptists, and as most, if not all, of these have now been added to the British Isles Vital Records Index on CD it is easy to check.

▫ **Baptist Adult Baptisms**

Baptism of adults was by immersion and in the adult baptism registers no parents are given.

▫ **Baptist Marriages**

As with other dissenters, there are four periods in the history of Baptist marriages:

- ✧ 1688-1753 dissenting marriages did not confer legality but were tolerated; there were few Baptist marriages recorded.
- ✧ 1754-June 1837 they were neither legal nor tolerated; again, few Baptist ones are recorded.
- ✧ July 1837-1898 they were legal but had some stigma attached to them.
- ✧ From 1898 they have been legal and completely equal to Anglican or civil marriages.

Thus until 1898 the most likely place to find a Baptist marriage is in the parish church not their own, but there are a few Baptist marriage registers extant (Chart 47).

Chart 47: Examples from a Baptist Marriage Register

Baptist, Wisbeach, Cambridgeshire		Film
1,818,020		
1720 Dec 25	John HUBBARD and Tomison WILSON	
	Entered into the State of marriage	
1721 Jun 20	Joseph HILL and Sarah SMITH	
	Entered into the State of marriage	
1721 Agust 31	Richard NORTH and Priscilla MUS	
	Entered into the State of marriage	

▫ Baptist Burials

Burials of Baptists took place in the parish churchyard except where the Baptist meeting house was fortunate enough to have its own burial ground; examples are shown in Chart 48. Some Baptist chapels gained an income by providing a burial place for non-members, who paid a higher fee, and this is alluded to in Chart 49. The Enon Baptist Chapel in Clement's Lane off the Strand in Westminster became notorious for burying over 1,200 below the floor of the chapel itself between 1823 and 1842 when it closed. The stench must have been too overpowering! An enterprising chap turned it into a dance hall advertising

Enon Chapel - Dancing on the Dead

Admission 3d.

*No lady or gentleman admitted unless wearing shoes
and stockings.*

Note: However, the bodies were later removed to Norwood Cemetery.

Chart 48: Examples from Baptist Burial Registers

Abingdon, Berkshire Register of Burials in the Baptist Burial Ground begun January 5, 1764

Handwritten columns are headed Time When [Date], Name of Deceased, Relationship, Names to Whom Related, From Whence, By Whom. Examples - All 1764 and by D. Turner.

Jan 5 *Eliz: STEVENS d of Susannah STEVENS of Stert, Abingdon*

Feb 6 *Mary TOMKINS w[ife] of Edmund TOMKINS of St. Helen's Abingdon*

Mar 31 *Joseph DURBRIDGE of Alms House, Abingdon*

Jul 24 *Sarah DOE wd [widow] of Charles DOE of Ock St., Abingdon*

Nov 11 *— TOMKINS wid Mother of Edmd TOMKINS of St. Helens*

East St. Baptist Chapel, Walworth, Surrey Interments in the Burial Ground in East Lane

Handwritten columns for Date, Name, Age, Residence, In Ground or Vault, and Charges. Examples:

1816 Jan 21 *Joseph DASHWOOD, 70 years, of Little Richmond Place, Walworth, Ground, £1.1.0*

1816 Feb 9 *Caroline WELTON, 1 year & 5 months, of Appollo Buildings, Lambeth, Ground, 10/6d.*

→ Continued on the next page

**Burials at Little Weld St. Chapel (Particular Baptist),
Lincoln's Inn, Parish of St. Giles-in-the-Fields, Middlesex
RG4/4364**

Printed register of the type typically used by the Anglican church but with much more information given. 1826 Examples:

Joseph HERRING second son of John and Mary Ann HERRING. Departed this Life Jan 11th 1826, of No 3 New Inn Passage, Houghton St., Clare market in the parish of St. Clement Danes. Buried 23 Jan 1826 Monday. Age 10 months by Rev'd James Hargreaves, W^m John Registrar.

Susanna JUDD of British Museum in the parish of St. George Bloomsbury, buried Friday Feb 3rd, age 8 months by Rev Joseph Ivimey, W^m John Registrar.

Sarah DYER third daughter of John & Agnes DYER of St. Mary Battersea, buried Monday Feb 6th age 10 years by Rev Joseph Ivimey and Rev Jos Hughes, W^m John Registrar.

In the burial register for the Old Meeting House in Bedford the following memorandum is found:

**Chart 49: Memorandum in Old Meeting, Bedford
Burial Register RG4/272**

*This Register Book belongs to the Old Meeting at Bedford:
purchased December 1785 price one Guinea besides the
Stamps.*

*Memorandum. In the last week of December, 1785 after
previous consultation, the Trustees of the Old Meeting agreed
to permit none to be buried in the Old Meeting Yard after 1
Jan^y 1786 that leave off attending at the Old Meeting for the
space of one Year without being debarred therefrom by illness
or distance - unless their surviving Relations, Friends or
Executors pay for the Grave or Vault in which such are
buried, as underneath.*

For a poor Person's

Grave.....0.2.6

For a Person in tolerable circumstances or in Business

.....0.7.6

For a Person of Property or rich whether in Business or not

0.15.0

*The sums are to be appropriated to the Stock belonging to the
Church assembling at the Old Meeting Bedford.*

*The above Rule was enacted with a view to prevent the
Burying Ground being filled up too quick by Strangers.*

▣ **Baptist Monumental Inscriptions**

What more could a family historian want than the inscription shown in Chart 50? It includes copious genealogical details of himself, his wife and child as well as his career, and some information on a brother.

**Chart 50: Monumental Inscription in Anabaptist,
Later General Baptist Burial Ground, Tovil, Kent**

In Memory of Chilley PINE 3rd son of the late John PINE of Lower Tovil, who died before Sebastopol March 6th 1855, and was buried in the Military Burial Ground at Balaklava. Born June 15th 1810, registered at Dr. Williams Library, having served in Bengal, China, New Zealand and New South Wales for many years. He landed with his regiment, the 4th Dragoon Guards, in the Crimea and was shortly after promoted to the Chief Sergeancy of the 4th, and subsequently of the 2nd Division of the Army, when he was present at the engagements of Balaklava and Inkerman. He married on 8th June 1853 at Handsworth in the county of Stafford Agnes Miller GIBSON, daughter of James GIBSON M.D. and great grand daughter of James WATT the engineer, and left issue an only child, Arthur Chilley born April 20th 1854, and who was baptised at the chapel of the Royal Hospital, Kilmainham May 31st 1854. Having expressed a wish that his remains "might on the day rest in this place" amidst those of his ancestors. This stone was erected to his memory by a sup---er and brother.

And in memory of ----- late of Otford, Kent, elder brother of the ----- ley PINE, died unmarried, born 12th ----- 18--.

Other Baptist Records

The Minute Books for each church contain names of active members and membership lists. Membership records included reason for cessation of membership, for example by death, transfer or removal. These church records can be found by consulting the county archives or local public libraries, which may refer the researcher to the appropriate church historian or office if records are still lodged there. Dr. Williams' Library is another place to start for lists of nonconformist churches. When Strict Baptists, along with Quakers, were able to make an *affirmation* rather than swearing an oath in court, one can identify them in this way from Quarter Sessions when others swear oaths.

There are many histories of chapels, for example Carey has written the *Story of the Stockton Baptists from about 1775 to 1941*; its 94 pages include a list of ministers and illustrations of buildings and church officials. The Baptist Historical Society maintains a list of obituaries compiled from most Baptist publications. The Baptist Missionary Society has records from 1790.

Records of Baptist Ministers

Most Baptist ministers were products of local grammar schools but the county and national organizations allowed importation of others from some distance away, including itinerant preachers from London. Each congregation chose its own minister and such persons did not necessarily have any formal theological training or accreditation or subscribe to any particular doctrine.

There are theological colleges nowadays but we are warned that they may be too short-staffed to be of assistance and records may not go back very far. Breed points out that due to the autonomy of each chapel there has never been a central listing of all Baptist ministers. He lists the various associations which have existed and several attempts at listings made in the 18th century and their present whereabouts. Some listings have been published in the periodicals listed below, and Breed gives volume and page references.

The best place to search for biographical information is in the obituaries in various Baptist periodicals, see Chart 51. A special tribute to the noted Baptist preacher Charles Spurgeon was contributed by Powles.

Chart 51: Obituaries from the Baptist Manual 1845

"Ministers of the Baptist denomination of whose removal from their labour to their rest the Committee have been informed since the last report"

Some are short, for example:

The **Rev. Abraham K. COWELL**, many years pastor of the Baptist church at Walton, Suffolk. He died at Ipswich, where he carried on the business of a corn merchant, the 71st year of his age.

Others much longer, such as:

The **Rev. William BAILEY** was born at Bourton, in the county of Gloucester, 18 May 1771. After serving his apprenticeship at Bedworth, Warwickshire, he removed to Gosport where the ministry of the late Rev. David Bogue was blessed to his conversion. He subsequently removed to Henley-on-Thames, and thence to London, where he was baptized by Mr. Smith, of Eagle Street, on the 9 Oct 1796, without, however, joining the church under his care. He resided subsequently at Windsor, and was in fellowship with the independent church at Windsor, then under the pastoral care of the Rev. A. Redford. In the year 1811, he relinquished this connexion under a sense of duty as a baptist, and joined himself to the Baptists church at Datchet, under the care of the Rev. John Young. Of this church he was afterwards appointed a deacon. AT this time he addicted himself to the occasional ministry of the gospel; and subsequently when Mr. Young was laid aside by illness, he supplied the pulpit at Datchet regularly for a period of four years. This course of service led to his ordination over the church at Datchet, where he resided after relinquishing business in Windsor, on the 29 Aug 1819. The small size and the dilapidated state of the chapel here gave occasion to the erection of a new one, for half the cost of which (more than £400) Mr. Bailey liberally made himself responsible. His ministerial duties were continued until the close of 1843, when the infirmities of age laid him aside. Having had the pleasure of witnessing the appointment of his successor, the Rev. J. Tester, he slept in Jesus on the 30 Jun 1844.

Baptist References

The Baptist History by Cramp is worthwhile, and Breed is essential reading for the researcher and gives several references, although a new edition is overdue.

Baptist publications, some of which are on film, include:

- ♦ *The Baptist Annual Register* 1790-1802
- ♦ *The Baptist Magazine* (Particular) 1809-1907
- ♦ *The New Baptist Magazine & Evangelical repository* 1825-1826
- ♦ *The New Baptist Miscellany* 1827-1832'
- ♦ *Account of the Proceedings of the Annual Sessions of the Baptist Church* 1836-1844
- ♦ *The Freeman newspaper* started in 1853 and became *The Baptist Times and Freeman*.
- ♦ *The Baptist Union Magazine* 1892-1895
- ♦ *Manual of the Baptist Denomination* 1845-1859 more commonly known as *The Baptist Manual*, followed by *The Baptist Handbook* 1861-1972. Many editions are on microfiches starting at 6090976 for the 1845 edition containing the names of Baptist ministers in Great Britain and Ireland, names of Baptist churches (by county) with the names of their pastors, names and addresses of related societies, etc. Examples of the information are in Chart 52.

Chart 52: Examples from the Baptist Manual 1845**A List of Evangelical Baptist Churches in Great Britain & Ireland - Bedfordshire**

The columns indicate name, When formed, [Current] Pastor,
When settled, Association to which attached, [Financial]
Contribution

Dunstable 1 st	1691, C. Shepherd, 1836 --, --
Dunstable 2 nd	1803, D. Gould, 1826, Herts & South
Beds, --,	Connected to the Baptist Union
Eaton Bray	1837, W. Rush, 1837, --, --
Houghton Regis	1837, G. Hull, 1844, --, --
Keysoe	1652, T. Gate, 1838, --, 10/-
	Connected to the Baptist Union

Chapels opened or enlarged within the last year

The columns indicate the County, Place, Whether new or enlarged,
When opened

Gloucester	Cheltenham	New	6 Jun 1844
	Minety	Restored	9 Jul 1844
Hants	Beaulieu Rails	Enlarged	26 Sep 1844
	Bittern	New	20 Aug 1844
	Bourne	Enlarged	10 Sep 1844
Hertford	Hitchin	New	28 Jun 1844

Settlement of New Pastors in Previous Year

The columns indicate County, Place, Minister, Whence, Date

London	Eldon Street, W.L. Evans, Caerphilly, ----	1844
	Henrietta Street, J. Hoby D.D., Birmingham,	Dec 1844
Middlesex	Chelsea, E. Archer, Burslem,	13 May 1845
	Hammersmith, J. Bird, Maulden & Ampthill,	15 Apr 1845
	Harrow, E. Arnold, -----,	15 May 1845
	Uxbridge, J.Y. Holloway, -----,	14 Sep 1844

- ♦ *Church and Household* from 1896
- ♦ *Transactions of the Baptist Historical Society* 1908/9-1920'
- ♦ *Publications of the Baptist Historical Society* from 1909
- ♦ *The Baptist Quarterly* from 1922/3
- ♦ *The Baptist Union Directory* from 1973.

Organizations to join to learn more include the *Baptist Historical Society* and the *Strict Baptist Historical Society*.

CONGREGATIONALISTS & INDEPENDENTS

History and Beliefs

The Independents, sometimes called *Separatists*, had puritanical roots and were persecuted in the 16th and 17th centuries, because they sought to abolish bishops and archbishops in the Church of England. The Independent movement gained strength during the Civil War since Oliver Cromwell was a member. The first group was led by Richard Fitz in London in the mid-1500s, and the next was formed in Norwich in 1580 under Robert Browne, his followers being termed *Brownists*, but they are not regarded as the founders of the movement, there being none recognized. Independents were one of the original *Three Denominations* of Nonconformists and were the forerunners of the Congregationalists.

They believed in the free association of Christians into congregations which picked their own minister and conducted themselves independently of the authority of any overseeing body. Theological beliefs differed between members and between congregations. Congregationalism gained a more defined theology during the 19th century but they were still *independent* of any formal association. The terms Independent and Congregational came to be synonymous in the 17th and 18th centuries, but a confusion arises as some Presbyterian churches were described as *Independent* with the meaning that they were independent of the Anglican church.

There were about 59,000 Congregationalists in 1700 and numbers declined during the 18th century. However, the Methodist revival in the late 18th century benefitted them and numbers rose again. There were about 1500 congregational chapels in England, and a further 500 in Wales, in 1850. It was popular with the Victorian middle class as it had many social activities as well as spiritual guidance. Disused chapels are put to many modern uses; The Congregational Chapel in Sherborne, Dorset is now an Antique Showroom and Auctioneers whilst its schoolroom houses the Somerset & Dorset Family History Society library.

Some voluntary County Unions began in 1792, firstly in Bedfordshire and the *Congregational Union of England and Wales* was formed in 1831, and its history has been written by Peel. *A Union of Welsh Independents* started in 1871. *Two Missionary Societies* (Colonial and London) were active overseas. Most Congregational Churches united with the remaining English Presbyterians in 1972 to form the *United Reformed Church*. Clifford presents a more detailed, but not too lengthy, historical analysis. The remainder are split between:

- ♦ The Congregational Federation.
- ♦ The Evangelical Federation of Congregational Churches.
- ♦ Others, called Independent Congregational Churches which are not in any association.

Congregational/Independent Records

Records pertaining to the Congregational Union of England & Wales (CUEW) are now at Dr. Williams' Library, and the archives of the *Lancashire Independent College* are at the John Rylands Library.

Clifford has compiled an 'almost exhaustive' list of Congregational chapels founded before 1850, including dates and location of records in both major and minor archives. The individual Church Secretaries should be approached for other types of records and for post-1837 registers. Addresses can be obtained from the appropriate handbook, and probably from your public library and online.

Congregational & Independent Registers

Most surviving early registers are at the PRO, are filmed, and some transcriptions have been published.

Congregational & Independent Baptisms

Since so many Independent registers were turned in to the GRO and subsequently filmed by the GSU, there are a huge number of printout indexes on the FHLC. Some examples are shown in Chart 53.

Samuel the son of Charles WITTEM of Sandclif, Derbyshire
(A corporal in the 35th Regiment of Foot) and of Margaret the
daughter of Kenwith and Margaret MACKENZIE of Cromarty,
North Britain, baptized 27 March 1768.

The reader has to be somewhat careful when reading the names as the columns are not filled out the same way each time, even though done by one minister! Consider the following examples transcribed exactly:

→ Continued on the next page

- 1821 9 Sep, John, male, Lambeth 28 May, Rich^d & Sarah
HOLTON, Sarah DRAPER, Kennington Lane,
schoolmaster, [sigs] R^d HOLTON, Sarah HOLTON, Fra^s
Moore, registered.
- 1828 24 Feb, Anna Susan, female, St. Mary Lambeth, Rich^d &
Sophia HOLTON, Kennington Lane, schoolmaster,
[sigs] Rich^d HOLTON, Fra^s Moore, Not registered.
- 1828 24 Aug, Alfred, male, St. Mary Lambeth 4 Jun 1828,
Randal & Mary Esther BLYTH, Vauxhall, grocer, [sigs]
Randal ALCOCK, Mary Esther ALCOCK, Fra^s Moore,
registered.
- 1829 19 Jul, William Henry, male, St. Mary Lambeth 25 Jun
1829, Willm & Ann BULLIN, 3 Tyner [?] St.,
carpenter, [sig] Ann PRICE, Fra^s Moore, Not registered.
- 1830 14 Mar, Benjamin Theophilus, male, St. Mary Lambeth 3
Jun 1830, Francis & Jane MOORE (SCHRODER), 8
Frederick Place, Vauxhall, dissenting minister, [sigs]
Francis MOORE, Jane MOORE, Fra^s Moore, Not
registered.
- 1830 14 Mar, Ebenezer Henry, male, St. Mary Lambeth, Rich^d
& Sophia HOLTON, Kennington Lane, schoolmaster,
[no signatures], Fras Moore, Not registered.

Maberley Independent Chapel, Islington, Middlesex

On the page allotted to baptisms for Mr. Clapp, Surgeon are the following handwritten entries. Note that the IGI only contains the 1826 entry and not the corrected name. It pays to look at the original record !

1826 *William Thomas Garrett Clapp* son of William and Mary Anne Clapp, born in Kingsland Road May 26 1826 and baptized Jun 21 1826 by me, Robert Philips minister

1828 *Algernon Woodfords Clapp* son of the above W. & M.A. Clapp borne in Castle Street, East, Oxford Street Apr 3 1828 and baptized Jul 8 1828 by me, Robert Philips Minister

1829 *Marianna Spencer Clapp* daughter of the above W. & M.A. Clapp born at 12 o'clock Oct 31 in Castle Street, East, Oxford Street, Mary-le-bone, parish, London 1829 and baptized Nov 11 1829, by me, Robert Philips minister

1833 *I, William Clapp*, Father of William Thomas Garrett Clapp Registered as above desire that He may from this day forth 26 Jan 1833 bear after the name of Garrett the additional Name of Woodforde in common with His Brother Algernon.

Signed *William Clapp*

Witness Robert Philip

Union Independent Chapel, Islington Baptisms
RG4/4189 on film 0,825,319

This is a printed format with spaces for individual details. The first child appears on the online IGI with both birth and christening dates as Rosa Ashwell COOPER, d/o Thomas & Susannah COOPER. It pays to look at the original record!

Rosa ASHWELL adopted child of Samuel Ashwell & Pamela Charlotte his wife, was born Oct 19 1923 in the parish of St. Pancrass in the County of Middlesex and baptized Sep 27 1835 by F. Lewis. Rosa Ashwell was the daughter of Thomas & Susannah COOPER.

Edwin ASHWELL son of Samuel Ashwell & Pamela Charlotte his wife, was born Oct 21 1831 in the parish of St. Mary Islington in the County of Middlesex and baptized Sep 27 1835 by F. Lewis.

Congregational & Independent Burials

A couple of examples of these are in Chart 54.

Chart 54: Independent/Congregational Burials

York Street Independent, Walworth, Surrey **RG4/4361**

A printed register of same type as Anglican ones.

Mary NORTHCOTT of Princes Street, Walworth, died 17 Feb 1821, buried 27 Feb age 65, by Rev Mr Chin

Frances Pearce CARNEY son of Thomas Storks & Sarah of Surry Place, Newington Butts, born 9 Mar 1819, died 11 Mar 1821, buried 17 Mar, age 2 years and 2 days., by Rev G. Clayton.

Alfred SADD son of James & Mary of Greystoke Place, Fetter Lane, died 25 Mar, buried 3 Apr 1821 age 8 months, by Rev G. Clayton.

**Vauxhall Independent Chapel, Lambeth, Surrey Burials
1817-1837 RG4/4158 Film 0,825,319**

In the later parts of this handwritten register the columns list Date of death, Name, Parish, Age, Date of interment, Vault or Ground, Undertaker, and Dues.

1821 1 Apr **James GREEN** of Rotherhithe, age 5 months,

interred 8 Apr in vault, undertaker Mr. Gathercole, 10/-

1821 27 May **Charlotte PRESTON** of Lambeth, age 36 years,

interred 3 Jun in ground, undertaker Mr. Sadd, 12/-

1823 23 May **Henry ROBINS** of Lambeth, age 2 years, interred 29 May in ground, undertaker Mr Butt of Vauxhall, 5/6

1823 23 May **Sarah GARTH** of Lambeth, age 57 years, interred 1 Jun in vault, undertaker Mr E. Miller of Vauxhall, £2.9.6

The parish searchers who enquired into details of deaths often reported a cause, but as they were not medically qualified this was only a guess. The following certificate was found in the Vauxhall Independent Chapel register on Film 0,825,319; this chap seems to have had the whole business sewn up!

Chart 55: A Searcher's Certificate

St. Mary Lambeth, Surrey

No.22

These are to certify, that our Searchers have viewed the Body of *Mr Alexander Preston* late of this Parish, and report, that *he* died of *Inflammation* aged 35.

Witness this 22 day of *Feb'* 1822

J.L. Gawler Parish Clerk and Undertaker

J.L. Gawler, Printer, Lambeth

Other Congregational/Independent Records

The Congregational Library has a collection of minute books, church histories etc. Each chapel was self-governing, led by an appointed minister supported by an elected committee of deacons or elders. Their minute books include all the week-by-week happenings such as requests for baptisms, marriages and burials as well as lists of members. Membership records included reason for cessation of membership, for example by death, transfer or removal.

Records of the *Congregational Historical Society*, including the indexed *Transactions* since 1901, are now in the *United Reformed Church Historical Society Library*. The *Surman Index* of about 30,000 Congregational and Presbyterian biographies, as well as accounts of churches and ministers, are at Dr. Williams' Library. The *Congregational Library* holds church rolls, various books and manuscripts, the collections of Thomas & Joshua Wilson and Rev. T.W. Davids, minute books of various congregations, committees and associations. The records of the largely Congregational *London Missionary Society* and the *Colonial Missionary Society* from 1795 are at the School of Oriental and African Studies at the University of London. Histories and transcriptions of registers of Congregational Chapels, for example Norwich and Great Yarmouth by Cozens-Hardy on fiche 6073088(2). Minutes of the two churches show movement of families from Yarmouth to Norwich to create a new congregation there (Chart 56).

Chart 56: Minutes of Norfolk Congregational Chapels 1644

YARMOUTH CHURCH 26 May 1644	NORWICH CHURCH 26 June 1644
<i>Dismissed to set upon ye worke of building a church at Norwich:</i>	<i>In the meantime divers of the sisters which were of the church at Yarmouth & lived in Norwich sent to the church at Yarmouth for their dismissions to the church at Norwich of which 12 were added upon a public prayer day:</i>
John Balderston	Mary Balderston
Daniel Bradford	Rebecca Bolte
Henerie Clark	Elizabeth Bradford
Samuel Clarke	Elizabeth Carter
John Eyre	Anne Cobbold
James Goodwin	Mary Eyre
John Leverington	Mary Goodinge
Thomas Thurston	Abigail Howman
Daniel Westall	Sara Jarvis
	Judith Leverington
	Margery Thurston
	Dorothea Woodward

One can postulate that some of these women would have been the wives and other female relatives of the men in the first list. A glance at the transcribed baptism register for Yarmouth of 10 Sep 1643 shows, for example among others:

Symon son of John & Mary EYRE
 Hannah daughter of John & Mary BALDERSTON
 Mary daughter of John & Judith LEVERINGTON

Records of Congregational Clergy

There is a list of known Congregational clergy from 1640-1716 at Dr. Williams' Library. Independent congregations selected their own ministers by audition, usually from amongst local men at first. Histories, such as that by Peel, often give biographical information and portraits. Among a host of other histories of chapels, The Hope Congregational Church in Salford have published theirs in which the chapters are arranged by the incumbency of ministers showing the accomplishments of each one. The theological colleges also have histories which include information on students; Surman wrote one on Lancashire Independent College 1816-1836. Some of them served abroad, and there was the occasional foreign student as well, an example quoted from Surman is in Chart 57.

Chart 57: Career of a Congregational Minister, Dr. Carl W. Buch (from Surman)

In the overseas roll stands also the name of Dr. Carl Wilhelm Buch, a student from Prussia, who was admitted in the year following the removal to Manchester. Dr. Buch, a graduate of the University of Jena, on completing his theological training in Manchester, married one of the daughters of the Rev Dr. Vaughan, the President of the College, and was appointed Tutor in Science and Theology in the New Mission College, Calcutta, in 1847. He subsequently accepted an educational appointment under the Honourable East India Company, and became Principal of their College at Bareilly. Here he was engaged in the duties of his profession when the Indian Mutiny broke out in 1857, and he was among those Englishmen in the Company's service who were barbarously murdered by the rebels, and the career of a very distinguished man was cut short at the early age of 36.

James' work on Presbyterian and Independent ministers includes lists of ministers such as in Chart 58.

**Chart 58: Some Independent Ministers in Devon
Chapels 1717-1731 Film 0,104,327**

AXMINSTER

Stephen Toogood removed to Newport.

BARNSTAPLE

William Peard removed. Powell dead. Thomas Bishop

EXETER

*Deliverance Larkham ordained 26 Aug 1691, died 1723.
Atkinson*

PLYMOUTH

*Nathaniel Harding ordained 27 Aug 1690. Henry Brett
ordained 19 Aug 1707. Henry Moore.*

Who's Who in Congregationalism is a most useful reference work on fiche 6091114(3) with brief biographical details of most Ministers, Lay Pastors and Lay Officers (Chart 59), as well as Colleges, Schools, Societies and Institutions, as well as advertisements for organ builders, schools, typewriters and even hotels in the vicinity of the London headquarters.

Chart 59: Who's Who in Congregationalism 1933 edition Fiche 6091114(3)

ACCREDITED MINISTER AND EVANGELISTS
ABBA, Herbert William born Grimsby 1877; educated Yorks United Independent College, Bradford; married Eliza Thistleton; 1 son 1 daughter; pastorate Beverley, Yorks 1906-date; Interests photography; Recreations gardening, cycling; address 222 Grovehill Road, Beverley
ALLPRESS, George Thomas born Wistow, Hunts 1858; educated St. John's London; married Rachel Stranger; 4 sons 2 daughters; pastorates Plaistow 1886-96, South Ockenden 1897-1900, Leigh-on-Sea 1899-1900, St. John's Jersey 1901-06, Halkett Place Jersey 1906-07, Stratford 1908-13, [gap suggesting war service] Stepney 1920-25, Chadwell Heath 1925-27 (retired); address 105 Ham Park Road, Stratford E15.
LAY PASTORS
CARTER, Matthew James born Portsmouth 1865; married; Civil Service (retd); pastorates Westbourne (Baptist) 1908-20, Devonport (Baptist) 1920-23, Westbourne 1923-29, Portsmouth (Congregational) 1929-date, Church Secretary; address 123 Telephone Road, Southsea.
CASTLE, Alexander Robert born Burry Port 1885; educated Mildmay College, London; married Lily Bryden; 1 daughter; pastorates Gillingham 1926-31, Maidstone 1931 to date; President Gillingham Sunday School Union, YMCA 1914-18; Publications Bee Notes. Interests Psycho-analysis. Recreation bee keeping; address The Manse, Old Tovil Toad, Maidstone, Kent telephone 2031.
LAY OFFICIALS
ABBA, Raymond born Beverley 1910; educated Beverley Grammar School; Clerk; office - organist, deacon, choirmaster, Vice-President Christian Endeavour Society, Lay preacher; interests music, gardening; recreations cycling, boating; address 222 Grovehill, Beverley.
ADAMSON, Lottie Winifred born Birmingham 1867; educated Wyggeston Girls School, Leicester; married Robert Hay Adamson; 2 daughters; office - Sunday School teacher, deaconess, President Women's League of London Congregational Union; address 12 Ravenscroft Park, Barnet, Herts.

Congregational & Independent References

Clifford is the basic text to consult and relevant publications include:

- *The London Christian instructor* 1812-1825.
- *The Congregational Magazine* 1826-1845.
- *Home Missionary Magazine* 1820-1840.
- *Christian Witness* 1844-1878.
- *Congregational Year Book* 1846 onwards.
- *Transactions of the Congregational Historical Society* from 1901.

QUAKERS

History and Beliefs

The *Religious Society of Friends* (colloquially *Friends* or *Quakers*) was an extreme puritanical group founded by George Fox in 1647 and had its chief strength in north west England. [Note this date, all those who mistakenly believe that the *Mayflower* was loaded with Quakers in 1620!] The group did not believe in formal services, buildings or paid ministers and thus did not pay tithes to support them, hence their particular antipathy towards the imposition of tithes on every inhabitant for the benefit of the Anglican Church. Quakers were upright citizens believing that all were equal, that God's word was given to each one individually, and opposed violence including armed service.

The Bible was viewed as interesting but certainly not binding. These views frequently brought them in conflict with the law and they were much persecuted until William III's Act of Toleration in 1689. Starting in 1682, William Penn lead 23,000 Quakers to North America where they established the colony of Pennsylvania. This severely depleted Quaker strength in England and numbers were down to 40,000 by 1700 and declined drastically by the mid-18th century, aided by their forbidding of marriage to outsiders and to first cousins.

Some joined other Protestant groups, and others, who perhaps had gained more prominence in society, felt that the Anglican church was a better choice. They have remained a small and separate group ever since, but have been extremely influential in social reform. Nowadays there are about 18,000 Quakers in Britain.

The Friends set up numerous meeting houses (they did not favour fancy church buildings, calling them *steeplehouses*), as well as Quaker schools. In 1694 there were 151 district groups called *Monthly Meetings* and the local community units called *Preparative* or *Particular Meetings* drew up material for them to discuss. Men and women would often meet separately and divide up the work. Representatives were elected to the county *Quarterly Meetings* which, in turn, sent representatives to the Yearly Meeting held in London. Their superb organization allowed them to organize philanthropic work and exert a considerable influence in public affairs.

There is a great amount of historical literature on the Society of Friends; a keyword search on the FHLC for ENGLAND + QUAKER brings up well over 800 references. As an example, Rickard's small book on *Quakers in Kent* gives a concise history as well as lists of births, marriages and burials from different Monthly Meetings, extracts of wills, burial ground deeds and subscription list, and a Quaker Affirmation Roll. Bartlett has a two-part article on Quaker records, and a major section on west country Quakers appeared in the Greenwood Tree (Anonymous).

Quaker Records

The Society of Friends has kept its own distinctive and detailed records since 1669, with an earlier system from 1656 but there are very few records surviving from those early years. They were the first Nonconformist group to keep systematic records and the survival rate for their registers is higher than for the three major Old Dissent denominations (Baptist, Presbyterian and Independent/Congregational). Milligan & Thomas should be consulted for a detailed discussion on Quaker records and further references. Quakers used their own system of dating described in the next section.

Quaker Dates

Quakers objected to the use of names of days and months which were derived from pagan gods, thus always used numbers, for example Saturday 27th of March 1789 would be spoken as 27th 3rd month 1789. To distinguish the two numbers in writing, Quakers often used arabic numerals for the day and roman numerals for the month, so this would become 27.iii.1789.

A complication arises prior to 1752 when the English year began, not on January 1st but, on March 25th. In early records March was the 1st month but from 1752 March became the 3rd month (Chart 60). This system explains why September/October/November/December are not the 7th/8th/9th/10th months, respectively, now as their names would imply!

When transcribing from early records the researcher needs to remember to double date (which occur in the period January to March 24), which effectively lap over into what we call the next year. This is done by using the format: 24 Jan 1721/22, meaning, 'It is written as 1721 but we would call it 1722'. When we now apply the Quaker numbers instead of names, 24 Jan 1721 would have been written 24.xi.1721 in Quaker records.

Chart 60: Numbers of Quaker Months

UP TO 1751	QUAKER #	1752 ONWARDS
March	1 st	January
April	2 nd	February
May	3 rd	March
June	4 th	April
July	5 th	May
August	6 th	June
September	7 th	July
October	8 th	August
November	9 th	September
December	10 th	October
January	11 th	November
February	12 th	December

Note: that not all countries made this change from the Julian to the Gregorian Calendar in 1752. Catholic countries of southern Europe changed in 1582, Scotland in 1600, and others at various times up to the 20th century (Webb 1989).

Quaker Registers

Quaker registers were the responsibility of the Monthly Meeting and are a joy to the genealogist as they are so detailed. They did not have to use the formats provided by Hardwicke's Marriage Act (1754) or George Rose's Act (1812). All known registers dating from the 1650s were deposited with the Registrar General in the mid-19th century, and summaries called Digests were made. These nearly 1500 registers contain about 260,000 births (not baptisms), 40,000 marriages and 310,000 deaths/burials. One copy of each Digest was sent to its local congregation, which may now be at the county archives, and another to the Friends House Library. To access them on film do a *keyword search* for QUAKER DIGEST ENGLAND.

The original registers, which contain more information as well as a few entries missing from the Digests, are in PRO series RG 6 (with four latecomers in RG 8). Most have been filmed and can be found under FHLC - ENGLAND - COUNTY - CHURCH RECORDS with indexes under CHURCH RECORDS - INDEXES. However some random checks indicate that the RG6 Quaker registers are not included in the IGI.

Other registers which have come to light since 1857 have found their way into Friends House Library or county archives and some remain in private hands. Quakers continued to record births until 1959, deaths until 1961 and they still record marriages, and many of these later registers are also held by the PRO and may be an easier source to use than civil registration.

Quaker Births

Quakers do not practice baptism and their birth registers were similar to post 1813 Anglican baptismal ones but with birth instead of baptismal dates, and can have more information such as witnesses names. There is individual variation both within and between registers in what extra information is given and how it is written up, and many of the early registers contain retrospective entries dating back into the 16th century (Chart 61).

Chart 61: Quaker Births

Lewes Meeting, Sussex

Film 0,811,737

1682 28th day 5th Month **Sarah VERRALL** the first daughter and child of Richard Verrall (and Sarah his wife) was born at Hove

1682 5th day 11th month **Sarah CHISMAN** the daughter of John Chisman (& Sibilla his wife) was born at Shoreham

1683 20th day 3rd month **Frances BEARD** the daughter of William Beard (& Frances his wife) was born at Brighthelmstone

1685 15th day 4th month **Nicholas BEARD** the son of William Beard (& Frances his wife) was born at Brighthelmstone

A separate list is headed

A Register of Several Children Born before their Parents were Convinced of the TRUTH

Children of Nicholas BEARD

Sarah BEARD the first daughter of Nicholas & Susanna Beard was born at Rottingdean the 24th day of 12th month 1650.

Nicholas BEARD the second son of Nicholas & Susanna Beard was born at Rottingdean the 17th day of 4th month 1652

Hannah BEARD the third daughter of Nicholas & Susanna Beard was born the 14th day of 8th month 1654

George BEARD the third son of Nicholas & Susanna Beard was born at Rottingdean the 17th day of 8th month 1655

A child of Rich^d BEARD

Persis BEARD the daughter of Richard & Ann Beard was born at Rottingdean the 8th day of 9th month 1655

Colchester, Essex**RG6/999 on film 0,812,204**

These few retrospective birth records occupy the first page in the book and are clearly of the adult members of the congregation born well before the Society of Friends was started in 1647.

Thomas CHITTAM born in y^e 12 mo. 1613

Stephen CRISP senior born y^e - 1616

John Furly [junior crossed through] born 8th 7 mo 1618

George Weatherby senior sonn of Richard Weatherby born the 8th day of the 7 mo 1624 in a villadg cald Ruslip in the Countey of Midellsex.

Gainsborough, Lincolnshire**RG6/1538 on film 0,817,375**

The register books starting in 1700 are handwritten, later some have individually printed certificates with spaces for filling in details, and later still they are printed in columns. These show When and Where born, Name, Son or Daughter, Names of Parents, Residents, description of the Father. In the last column there are three types of entries:

Simon Mow BROWN father of Abigail born 1804 is described as *Grocer & Chandler*.

George BLAKEY father of Mary born 1805 has *Watchmaker*
NB The Parents not members at the Birth of the Child.

Samuel COOK father of Sarah born 1806 has *Linen Weaver*
NB The Child has not a right of Membership by Birth.

Quaker Marriages

Quaker marriage registers are of especial interest for many details and all the witnesses, often more than 50, are given in the originals (but not in the Digests), with relatives and friends usually listed separately (Chart 62). Not all the witnesses are necessarily Quakers, since non-members were allowed to attend.

The form of the ceremony was of an open declaration by both parties, which followed an exhaustive check of their eligibility to marry. In the certificates the names of both parents of each party were given, and variations included the use of printed forms from the end of the 18th century; whether the couple's parents were still alive and where they resided; or the additions of children's and grandchildren's names and birth dates to the marriage certificate copy in the register.

One copy of the certificate was copied or pasted into the each party's monthly meeting register along with a summary, and another was sent to the quarterly meeting which generally entered a summary into its register.

Chart 62: Quaker Marriages

Lewes, Sussex 1786 RG6/145 Film 0,811,737

Preprinted form with spaces for insertion of details.

Samuel BAKER of the City of Bristol, hat maker son of William BAKER of Cromhall in y^e County of Gloucester shopkeeper (deceased & Sarah his Wife Surviving) & **Jane MITCHEL** daughter of Henry MITCHEL of Brighthelmstone in the County of Sussex yeoman deceased and Jane his Wife Surviving

Having declared their Intentions of taking each other in Marriage before several meetings of the People called Quakers in Brighthelmstone & Bristol the Proceedings of the said Samuel Baker and Jane Mitchel after due Enquiry and deliberate Consideration thereof were allowed by the said Meetings, they appear clear of all others and having consent of Parents and those concerned.

Now these are to certify all whom it may concern that for the accomplishment of their said Marriage this *Twenty third* Day of the First Month called January in the Year One Thousand Seven Hundred and Eighty Six they the said Samuel Baker and Jane Mitchel appeared at a public Assembly of the aforesaid People & others in their Meeting House in Brighthelmstone (aforesaid) and he the said Samuel Baker taking the said Jane Mitchel by the Hand did openly and solemnly declare as followeth, *Friends, in the fear of the Lord and before this Assembly I take this my friend Jane Mitchel to be my Wife and promise through Divine Assistance to be unto her a loving and faithful Husband until it shall please the Lord by Death to separate us.*

And the said Jane Mitchel did then and there in the said Assembly declare as followeth, *Friends, in the fear of the Lord and before this Assembly I take this my friend Samuel Baker to be my Husband promising through Divine Assistance to be unto him a loving and faithful Wife until it shall please the Lord by Death to separate us.*

And the said Samuel Baker and Jane Mitchel as a further Confirmation thereof and in Testimony thereunto did then & there to these Presents set their hands.

Samuel Baker

Jane Mitchel

We who were present, among others, at the abovesaid Marriage have also subscribed our Names as Witnesses thereunto the Day & Year above written.

[Here follows two lists of names]

Relations - 15 names headed by Jane Mitchel senior

[Others] - 51 names

Lewes & Chichester Meeting, Sussex 1780 Film 0,811,737

In an almost identically worded handwritten document to the above **John MICHELL** of Southover near Lewes, Sussex marries *Mary GRINFIELD* spinster daughter of William GREENFIELD of Hurstperpynt, Sussex. The differences are that the announcements were made in Hurstperpynt and Lewes Meetings, and the marriage took place at Cuckfield; and she promises to be not only 'Faithfull and Loveing' but also 'Obedient'. The lists of witnesses are not labelled but the small one consists of John Michell, Mary Michell and, underneath a dividing line, Will: Greenfield, Mary Greenfield, Will Linfield, Will: Greenfield, Sarah Greenfield, who would seem to be the relations. There is a separate list of 22 other witnesses.

**Colchester, Essex
RG6/999 on film 0,812,204**

These marriages are recorded in the Digest format.

1659 6 mo 21 day

Edmond CROSS of Colchester & **Mary BACON** of Halsted declared their Marriage publickly in the meeting in y^e presence of many faithfull witnesses.

1660 6 mo 15 day

John LOVE of Colchester & **Susan RUST** of y^e same declared their Marriage publickly in the meeting in ye presence of many faithfull witnesses.

Quakers were the only Nonconformists whose marriages were deemed legal between 1754 and 1837. In contrast to the Anglican Church list of *Prohibited Degrees of Consanguinity*, marriage between first cousins was not allowed, and the records can reveal such relationships of the intending parties. This may have resulted in the couple choosing not to marry or leaving the Quakers, but occasionally the impediment was ignored. Prospective marriage partners were subjected to exhaustive checks for their suitability, which allows glimpses into the respectability or otherwise of their families.

Quaker Burials

Quakers would not have their bodies buried in consecrated ground and hence provided their own burial grounds, or utilized their own orchards or gardens. The occasional record in a parish register usually refers to burial elsewhere, not in the Anglican churchyard. Quaker burial records were also duplicated, one being given to the quarterly meeting and the other staying with the monthly meeting where the burial took place; another was sent to the home meeting of the deceased if this was different. Names, ages, and at least the town or village of residence were generally given, and sometimes occupations (Chart 63). Records may take the form of instructions to prepare a grave, signed by the meeting's registrar; the third one in Chart 63 is of this type.

Chart 63: Quaker Burials**Colchester, Essex
RG6/999 on film 0,812,204**

There were perhaps 15-20 burials a year in the early 1660s,
then this heading: appears:

**From the fifth month 1665 to the 7th of ye 10th month 1666
which was a time of great plague in this towne**
Then a list of 98 persons

Lewes Meeting, Sussex Film 0,811,737

Dates are those of death

1659 18th day 10th month **Elizabeth COTTINGHAM** wife of
Thomas Cottingham departed this life and was buried at
Rottingdean

1661 20th day 7th month **Richard BEARD** departed this life
and was buried at Rottingdean

1662 15th day 3rd month **Ann BEARD** the widow of the
aforesaid Richard Beard departed this life and was buried
at Rottingdean

1662 21st day 11th month **Elizabeth BOYCE** departed this life
and was buried at Rottingdean

1663 4th day 12th month **Joan BOYCE** sister of the abovesaid
Elizabeth Boyce departed this life and was buried at
Rottingdean

Gainsborough, Lincolnshire **RG6/585 on film 0,817,375**

To *Robert Offerton* Grave-Maker

The *First Day* of the *Third Month* 1784

Make a Grave on or before next *Third Day*, in Friends Burying-Ground, at Gainsborough and therein lay the Body of Jonathan Hopkins Grocer of Gainsborough in the County of Lincoln aged *Thirty* nine Years who died the Twenty Ninth Day of the Second Month, called February One Thousand Seven Hundred and Eighty four. Tho^s Morley

The Body above mentioned was buried the *Second Day* of the **Third Month**, called March 1784.

Witness Robert Offerton Grave-Maker

A true Copy, David Nainby

Register to *Gainsborough Monthly Meeting*

Society of Friends Burial Ground, Drapers, St. John the Baptist, Margate, Kent Film 1,835,483

This is a printed format with columns for Name, Abode, When buried and Age. There is only one burial in 1867.

Martha Greenwood HUNTLY of Margate in the Parish of St. John, 16th day of 11th month 1867, age 44

Signed, Henry Headley, Keeper of the register Book

Witness Jas I. Cudwonl [?]

In the columnar Gainsborough Burial in RG6/1538 it was noted that several entries were noted as *Not a Member of our Society*, so non-Quakers were also buried there—a point worth noting when burials can't be found in parish registers. Among the microfilmed Quaker records is a letter from the Staines Urban District Council with a list of tombstone inscriptions of those disinterred from the Friends Burial Ground in Staines, Middlesex and re-interred in Jordans Burial Ground, Beaconsfield, Buckinghamshire in 1973.

The originals are in RG37/149 at the PRO and on film 1,818,112, and dates range from 1865 to 1933 and most are rendered in Quaker fashion as in Chart 64.

Quaker Monumental Inscriptions

Quakers disapproved of mourning, tombstones and 'other vain funeral customs' and until the 19th century Quaker M.I.s are non-existent. Examples are shown in Chart 64 in which the earlier ones still use numbers for the months.

Chart 64: Examples of Memorial Inscriptions from Friends Burial Ground, Staines, Middlesex

Alexander Lucas ASHBY eldest son of Alexander and Susanna Lucas ASHBY. Died 30th of 1st month 1872.
Aged 14 years.

Elizabeth Sheldon Dudley ASHBY eldest daughter of Thomas & Caroline ASHBY. Died 13th of 3rd month 1877.
Aged 24 years.

Muriel Cicely, eldest daughter of Algernon Charles and Sophia ASHBY. Born May 3rd 1878. Died Feb 21st 1880.

Caroline ASHBY widow of Thomas ASHBY. Died 7th of a 12th month 1889. Aged 67 years.

Caroline FELTCHER [sic] widow of William FLETCHER. Died Feb 7th 1922. Aged 82 years.

Other Quaker Records

Friends House Library has a wealth of other Quaker records as well, and also maintains a list of material held elsewhere. These include the minute books of the Preparative (local), Monthly, Quarterly (county) and Yearly (national) Meetings, the Sufferings Books, and lists of members. The local records contain more of interest to the family historian. Much has been filmed, but some of these records may still be with the local congregation or at a local archives and may not yet be filmed.

Some indexed transcripts of Monthly Meeting Minutes have been made and are listed by Milligan & Thomas. A list of Quarterly Meetings as existing in 1840-2 is provided by Milligan & Thomas. Although copious other records were kept, Quakers did not keep membership records like other Nonconformists.

The Minutes of Quaker Monthly Meetings are probably the most useful source after the Registers have been read. They deal with:

- Membership and transference to and from other meetings. They issued certificates similar to parish settlement certificates for those moving out of their district. These confirmed that a person was of sober & orderly life and conversation, clear of debt and (if unmarried) of marriage engagements; for an example see Herber. The former Meeting would support a family if they fell on hard times within three years of moving to a new Meeting.

- Disciplinary matters including disownments. The Quakers were a very caring community who persevered with persuasive discipline with those who—absented themselves from meetings.
 - were dishonest in business.
 - became bankrupt.
 - drank excessively.
 - condoned war by having arms, joining the army or hiring a substitute for the militia.
 - paid Anglican tithes.
 - married before a priest, or were present at such a marriage.
 - committed fornication.
 - had a bastard child or one conceived before wedlock.

This *disorderly walking* was cause for *disownment*, or not being in good standing; but the suitably penitent individual could attend meetings and eventually come back into good standing.

- Finance and property.
- Apprenticeship.
- Poor relief.
- Death testimonials.
- Clearness for marriage. This was of great import and the Meeting had to ensure that the parents approved, that neither party had promised themselves to another, and that the prospective partners were both Quakers in good standing. In fact some did marry in the Anglican Church, either to ensure legality of the union, or to a partner outside their faith. Herber has examples of Minutes regarding marriages.

- Persecution (*sufferings*), including any form of prosecution or distraint, were recorded by monthly, quarterly and yearly Meetings, from 1793 in standard printed books for this purpose. Most were sent to the London Yearly Meetings and entered into the *Great Book of Sufferings* 1650-1856 in 44 volumes. Consult Besse on film 0,599,671 for a compilation of interesting cases from 1650-1689, and Friends House Library for a check of the index prepared for volumes 1-29 (1650-1791) and other county summaries. Volumes 1 and 2 have been indexed by Sullivan but not filmed; use the Request for Photocopies form for appropriate pages. Gandy (2002) has edited a 1753 facsimile edition of Besse's 4 volumes. Examples are in Chart 65.

Chart 65: Colchester, Essex Sufferings of Quakers
RG6/999 Film 0,812,204

These are intermingled with the burial records.

Those imprisoned in Colchester Castle**12th of 5th month 1655**

James PARNELL sent prisoner thither by Dionisius Wakering, Thomas Cooke, Herbert Pelham and William Harlarkinde for speaking to Priest Willis in the steeplehouse at Great Coggeshall, where he remained a prisoner about tenne moneths suffering much abuse from the Jaylor's wife and there didd an innocent suffer for y^e testimony of Jesus.

20th [?] of 10th month 1657

John Sewell of Gestingthorpe being moved of the Lord to goe into the steeplehouse at Hedingham Castle stood silent till the priest had ended his service who having sprinkled a child with water the said John bid him prove that ever any Minister of Christ sprinkled water upon the face of any child and called it Baptisme, which he refused to doe but caused the said John to be had before him called Justice Eden whoe committed him to Colchester Castle where he suffered imprisonment on y^t account 12 or 14 days.

1671 2 mo 4th day Distrained for not finding Armes

Jn^o Furly junior fined four pounds had taken from him by Henry Garland & Edwd Roritt [?]sergeants in Ralph Crefild's Company three quarters of a hundred to thirteen pounds wth of kettles worth six pounds five shillings.

Thomas Cole for 40/- fine had taken from him by Sergeant Baker & J..... serjants & Wm Wiltshire constable a good feather bed & blanket valued of about three pounds.

Quakers appeared frequently in the Quarter Sessions records with other Nonconformists during times of persecution. Quakers refused to swear the standard oaths as they believed that one should tell the truth all the time. However, in 1696 it became possible for Quakers (and a few Strict Baptists), to make an *affirmation* rather than swearing an oath. Quakers also would not take off their hats before the magistrate as a sign of deference as they believed all were equal, so for these offences they were often committed for contempt of court. Several stayed in prison for many years without any conviction. The Anglican Church frequently took Quakers to court for refusing to pay tithes, and bailiffs were appointed to confiscate goods of a greater value than the tithes they refused to pay.

Quakers were leaders in educational reform and established their own *Meeting Schools* from the 17th century, as well as *Private Schools* and public *Committee Schools* from the 18th century. Committee school *admission books* can be found, some of them published, but records of Meeting and Private Quaker schools are rare. Note that attendance at a Quaker school does not necessarily denote membership in the Society of Friends. Quaker teacher training institutes were set up from 1848 in the midlands and north of England. Further information on Quaker schools, and a large bibliography can be found at:

→ <http://www.quaker.org.uk>.

Portraits and Coats of Arms

Quakers disapproved of portraits since they might flatter and exalt an individual, thus most pictures purporting to be of pre-1850s Quakers would have been made much later and would not be true likenesses. They thought silhouettes and photographs to be truthful portrayals, so from the mid-19th century these are found abundantly. Beck has a most interesting article on this topic. Quakers deemed everyone equal and thus did not approve of vanities such as coats of arms, any that were already entitled to them quietly stopped using them.

Records of Quaker Clergy

Quakers employed no paid ministers, and they were led by seasoned Friends at first called *elders* and *overseers*, and later termed *ministers*. An obituary and appreciation, known as a *testimony*, frequently appeared in the Minutes of the Yearly Meeting and these have been published, with an index for the years 1700-1843 being at Friends House Library. Many were also published in *Piety Promoted* and in the *Annual Monitor*.

Quaker References & Publications

- The standard text to commence with is Milligan & Thomas' *My Ancestors Were Quakers*.
- *Dictionary of Quaker Biography* is a work in progress with about 25,000 entries and is kept at Friends House Library and well worth a lucky dip.
- The *Quaker Record* (Green 1894 on film 0,908,277) has 20,000 deaths 1813-1892 indexed from *The Annual Monitor*.
- *Piety Promoted* in 11 volumes from 1701-1829 by Tomkins and Kendall contains some biographies as well as collections of 'dying sayings'. Friends House Library has an alphabetical index.
- *The Annual Monitor* 1813-1920 carried many death notices and is on 14 films starting at 0,874,080. Green has indexed these for 1813-1892 and this is on film 0,908,277.
- The magazine *The Friend*, started in 1843 and contains announcements of births from 1850, marriages and deaths from 1843 and obituaries since 1894.
- The *British Friend* has some births, marriages and deaths from 1845 to 1913.
- *Friends Quarterly Examiner* from 1867.

- *Journal of the Friends Historical Society* from 1903 for which there is a typescript index at Friends House Library.
- *Bulletin of the Friends Historical Society of Philadelphia* 1906-1923.
- *Bulletin of the Friends Historical Association* 1924-1961.
- *Quaker History* from 1962.
- *Quaker Connections* published by the Quaker FHS, a group composed of those researching Quaker ancestors (but who are not Quakers themselves), is a useful forum for the researcher.
- There is a useful article on the *Archives of the Society of Friends* by Mortimer, in *Amateur Historian* Vol 3 #2, 1956-7.
- An excellent example of a history of Quakerism in parts of Yorkshire is that by Hoare.
- A fascinating account of a genealogist's search for Quakers is recounted by Southey.
- The website <http://www.quaker.org.uk> has good discussions of genealogical sources, Quaker dates, and lists of Quaker schools etc.

MORAVIANS

History and Beliefs

The Moravians or United Brethren were a European group which took root in London in 1741 and in Oxford in the mid-19th century following a mission by Count von Zinzendorf in 1823. Their early ministers were German but there was no sizable immigrant influx, almost all baptisms being of English people. The Moravians were an early influence on the Wesley brothers and they were the only Nonconformist group to do missionary work abroad until the 19th century. They were not far removed doctrinally from the Church of England and included bishops in their hierarchy. They were the only Nonconformist group whose headquarters was abroad.

Moravian Records

The Moravians were a small denomination, with a little over 20 congregations in England and less than 5,000 members at the end of the 18th century. Their Church Books are particularly detailed, giving each member's date of admission and cessation. Shorney gives more details on the contents of the registers and other records, and Steel (1973) has a useful section.

Many national and local *Moravian* records are at the John Rylands Library, but some are still with local congregations. *Moravian Church House Archive* should be contacted for information on location of records not available on microfilm.

They hold much of the surviving archives of closed churches, correspondence and copies of memoirs and minutes of the Provincial Synod. There is no national society but the Moravian Historical Society of Pennsylvania has published articles on the British Church's history.

Moravian Registers

Their registers were well-maintained, date from the 1740s and cover a wide-ranging area from Yorkshire to Devon. Most, which is over 20, are in the RG 4 series at the PRO are microfilmed and on the IGI, but some original registers were lost during the blitz. Extant examples include:

- ✧ East Tytherton, Wiltshire church records 1735-1878 on film 1,239,284. Shorney shows an illustration of the burial ground plan and named plots for this church.
- ✧ Devonport, Devon christenings 1785-1834 are indexed on film 0,883,88 taken from the originals on film 0,590,689.
- ✧ A page of the burial register for Fulneck, West Yorkshire is depicted in Shorney giving names, marital status or age of child and abode, days of departure and burial, where interred and which plot, as well as the minister's name. Monumental inscriptions are also available for this church on film 0,098,522.

Note: Some entries in the College of Arms register of births for 1747-1793 are of Moravians.

Other Moravian Records

Moravians were very conscientious record keepers who kept *membership lists* (few of which survive) but also a *Congregation or Church Book* on which were listed:

- ✧ Names of members and their children in order of admission.
- ✧ Married status.
- ✧ Occupation.
- ✧ Name of former denomination.
- ✧ Date of cessation of membership.

Minute Books may be in German, and diaries of congregations, elders' minutes and other administrative papers are all available.

History and Records of Moravian Clergy

Some records of the history of certain Moravian churches have been written, and information on ministers can also be found. An example is *Titterington's Historical sketch of the Moravian church in Dukinfield, [Cheshire]: with biographical notes of the ministers who have served the present chapel* which is on film 1,656,922.

INGHAMITES

This was a small group founded by Benjamin Ingham, whose wife, Lady Margaret Hastings, was the sister-in-law of Selina, Countess of Huntingdon later to feature in Methodism. Ingham's group started as a break-away from the Moravians in 1754 and were popular in Lancashire and Yorkshire, having similar beliefs to the Methodists. They became influenced by the Scottish Sandemanian sect and some followers left, the remainder combined with the Daleites of Scotland in 1814. Eight registers were deposited in 1840 and are at the PRO. There are more than 20 items on the FHLC including:

- Tadcaster Inghamite Church, Yorkshire births, baptisms and deaths 1763-1836 on film 0,828,164.
- Pear Tree Inghamite, Kendal, Westmorland baptisms 1754-1837 on film 0,825,43 with an index on fiche 6902244.

METHODISTS

History and Beliefs

The Methodists are the largest and have the most complex history of all the Nonconformist groups, with many splinter groups holding different tenets. Many of these later reunited with the main Methodist Church. The name is derived from the nickname given to the Wesleys' *Holy Club* at Oxford University that lived by a *method*. When the brothers John (1703-1791) and Charles Wesley (1707-1788) and George Whitefield started preaching in the mid-18th century it was within the Church of England and they did not want to break away from the established church. They wanted to enliven it so that members really lived their religion, and did not just attend services on Sundays. Predictably some Anglicans found this a refreshing trend whilst others thought it threatened the status quo, and the group was obliged to secede in order to thrive. Methodism is not very different theologically from evangelical Anglicanism.

One difference that should be noted is that ministers preached in different places on a circuit each week, and they were regularly transferred around the country. The circuit was named after its chief town, but the actual meetings were held locally in houses and barns licensed (or perhaps not) for this purpose, with the minister doing the travelling. There were 341 circuits in 1851 and the constant change of responsibility for the registers led to problems.

Some ministers took their registers with them wherever they went, whilst others left them for the next one to continue. Thus one book may contain records of people in several different areas of the country, and researchers must be aware of this. There were differences within the Methodist movement:

- ♦ The *Wesleyan Methodists* led, of-course, by the Wesleys are Arminians, believing that salvation is open to all.
- ♦ George Whitefield was a Calvinist, believing that only the elect, pre-ordained few would be saved, thus his group are the *Calvinistic Methodists*. Selina, the Countess of Huntingdon was a very dedicated member of this group who evangelized the aristocracy, financed many chapels and ministers, and founded a theological college, hence these groups may be called Calvinistic Methodist (*Countess of Huntingdon's Connexion*). The Calvinistic Methodists were particularly successful in Wales, and Cole gives information on Selina and her college and records.

After John Wesley died Methodism began to fragment, in large part due to the rigidity of the rules on governance and holding of meetings. Some of the new offshoots and later amalgamations that will be encountered are:

- ♦ *Methodist New Connexion* formed in 1797 by Alexander Kilham with emphasis on lay participation.
- ♦ Quaker *Methodists* in 1802 did not believe in the necessity of ministers.

- ♦ *Independent Methodists* wanted to hold cottage meetings from 1805, see history by Mathews.
- ♦ *Band Room Methodists* led by John Broadhurst in 1806 wanted the freedom to hold fellowship classes.
- ♦ *Primitive Methodists* were an early Pentecostal-type started in 1812 from a meeting in 1807 and were led by Hugh Bourne and William Clowes.
- ♦ *Bible Christians* emerged in 1815 under William O'Bryan who wanted the freedom to evangelize. They remained largely in the west country
- ♦ *The Tent Preachers* under George Pocock used non-Methodist preachers.
- ♦ *Protestant Methodists* began in 1827 from a 'squabble over an organ in Leeds' (Blount) and were led by Matthew Johnson.
- ♦ *Arminian Methodists*, under Henry Breedon, believed that faith was cognitive acceptance.
- ♦ *Wesleyan Methodist Association* formed in 1834 or 1836 (according to which source you refer to) with the leader being Samuel Warren.
- ♦ *The Reformers* under James Everett in 1844.
- ♦ *United Methodist Free Churches* was the first attempt at a union of previous splinter groups, founded in 1857 from agitation beginning in 1849.
- ♦ *Wesleyan Reform Union* also in 1857 or 1859, who are the ones currently known as *Wesleyans*.
- ♦ *Salvation Army* is not a branch of Methodism like the others, but deserves mention here as it was formed in 1861 by a former Methodist minister. William Booth had first been in the Wesleyan Reform movement and later in the Methodist New Connexion.

- ♦ *United Methodist Church* formed by mergers in 1907.
- ♦ Further mergers in 1932 created what is the current *Methodist Church* which had nearly 1,346,00 members in 1988.

Wesley originally targetted the spiritual needs of the poor, and this continued as the focus throughout the 19th century when Methodism gained immense support from the middle classes. The Primitive Methodists tended to flourish in rural areas and the crowded, poorer parts of the cities. Preaching was originally organized in the open air with ministers touring a circuit. Later the differences between the splinter groups were patched up and 1907 saw the formation of the *United Methodist Church*, with the Primitive Methodists and Wesleyan Methodists joining the union in 1932. The Independent Methodists remained separate.

Methodists are administered by the annual *Assembly* and beneath it are the semi-annual *Synods of the Districts*. At a lower level the *Circuits or Stations* held various quarterly meetings, including one for Local Preachers and another for general administration. A group of officers supervised the building as well as spiritual and temporal affairs for each local church of chapel. All of these have left Minutes and other records, the top two tiers being kept centrally at Methodist Archives and the lower two by local chapels or perhaps now in County Record Offices.

Methodist Archives & Records

Most members were hatched, matched and despatched in the parish church until the 1780s when they were officially classed as Dissenters. Since they developed from within the Anglican church Methodist records are the most like parish registers and have mostly been deposited in the national (PRO) or local archives. The circuit system is still practiced with the Superintendent Ministers of each circuit being listed in the *Minutes and Yearbook of the Methodist Conference*; they are likely to know the whereabouts of more recent records of local congregations. Most of the early registers are at the PRO and later ones are in the appropriate County Record Office or Methodist circuit archive.

The *Methodist Connexional Archives* are now at the *John Rylands Library* and this collection contains:

- ♦ 150,000 books and manuscripts which include minutes and journals of all *Methodist* Conferences.
- ♦ Records of existing *Methodist* circuits and congregations.

They have a highly informative website at:

<http://rylibweb.man.ac.uk/data1/dg/text/method.html>
with a page on *Use of the Centre by Family Historians*, a *Biographical Index*, an *Index of Methodist Ministers and Probationers* and much more. The *Wesley Historical Society* holds manuscripts of some individual congregations, and printed material for all Methodist churches.

Methodist Registers

Prior to the 1790s Methodists typically utilized the Anglican church, but from this time started to get their own baptism and burial registers. On the title page of the registers for the Welsh Calvinistic Methodist Chapel, Wilderness Row, Clerkenwell (RG4/4400 on film 0,825,319) it states that the congregation was founded about 1770 but that *The children were previous to the year 1795 baptized in the Church of England*. The majority of Methodist baptism and burial registers were deposited with the GRO and a list of them, (now at the PRO), with RG4 class numbers, is provided by Leary. They have been microfilmed and most are on the IGI. The Wesleyan Metropolitan Registry operated from 1818 to 1837 and details are with Chart 10.

♦ Methodist Baptisms

Methodist children were frequently baptized in the parish church with Methodist registers only starting in the 1790s, but more usually in the period 1810-1820. Examples showing the wide variety of registers used for recording baptisms are in Chart 66.

Chart 66: Methodist Baptisms

Mount Ephraim Chapel, Tunbridge Wells, Kent

Handwritten register

William son of Matthew and Mary EAST his wife, was born in the parish of Tunbridge the 3rd of April 1798 and baptized the 27th of May 1798. Egerton Leigh.

Jonathan son of William and Elizabeth Lambert was born in the parish of Wadhurst born July 20 1798 and baptised August 12 1798. W. Vidler.

Wesleyan Methodist, Ampthill, Bedfordshire**RG4/307 Film 0,583,982**

A standard Anglican register book with fuller information given.

1818 15 Nov **Thomas son of William & Lydia HUCKLE**,
his wife (late FULLER), of Hawnes, Beds,
labourer. Born 10 Oct 1818. Will^m Theobald
minister.

1818 29 Nov **Matilda daughter of Thomas & Sarah
BARKER**

his wife (late EMMERTON), of
Ampthill, Beds, Officer of Excise. Born 2 Sep
1818. Will^m Theobald minister.

Methodist New Connexion, Longton, Staffordshire

Printed with columns giving Child's name, When born, When
baptized, Number of Child [in family], Parents' Names, By
whom baptized.

Mary STONES born 9 May 1830, baptized 24 Jun 1830, 5th
child of Joseph STONES cordwainer Parish of Stone & County
of Stafford by Mary daughter of Edward BAKER Parish of
Stoke upon Trent and County above. Wm Bailey

Emmariah HUDSON born 23 Sep 1830, baptized 27 Sep
1830, 4 child of Joseph HUDSON Parish of Rowester
earthenware dealer in the County of Stafford by Jane daughter
of Joseph LOCKER miller Parish of Stone & County above.

Wesleyan Methodist, Islington RG4/4271 on film 0,825,319
Printed register with spaces for details.

Susannah the daughter of James HUXTABLE of Cottage Lane in the Parish of St. Lukes in the County of Middlesex and of Charlotte his wife, who was the daughter of Thomas & Susannah BROWN was born on the 19th day of November in the year of our Lord one thousand eight hundred and thirty And was solemnly baptized with water, in the name of the Father, of the Son, and of the Holy Ghost, on the sixth day of February in the year of our Lord one thousand eight hundred and thirty one by me.

Elijah Roole [?]

Methodist Chapel, Woolwich, Kent

Printed register with spaces for details.

William son of William and Rebecca EAST of the Parish of Woolwich was born 31st March 1835 and Christened 19th April 1835 by me N. Vevers. Registered T. Hendley 19th April 1835 Robert son of Thomas & Margaret SHELDON of the Parish of Charlton was born 11th June 1835 and Christened 16th August 1835 by me Josiah Hill. Registered 16th August 1835 T. Hendley.

There are two kinds of post-1837 Methodist baptismal registers, the local chapel one and the Circuit Register covering a wider area. Occasionally small places may still be using the ones begun in 1837, and completed registers may be with the county archives or still at the chapel; a few are at the PRO, and some have been transcribed.

♦ Methodist Marriages

Methodists typically married in the Anglican Church, some families continuing this tradition even after Methodist marriage venues were licensed after 1837. From 1837 until 1898 Methodist marriages are recorded by the civil Registrar, as Methodists did not begin keeping their own marriage registers until 1898, and even then not all chapels conducted marriages.

♦ Methodist Burials

There are far fewer Methodist burial registers than baptism ones, even though they were authorized by the Wesleyan Conference of 1803. Most are at the PRO and have been microfilmed but are, of-course, not on the IGI (the book *Research at the Family History Centre* offers an insight on). John Wesley and several other Methodist worthies are buried in the famous City Road Chapel in Finsbury, Middlesex for which the registers from 1779-1840 are on film 0,597,087. There was a large Methodist burial ground at Globe Fields, Stepney, Middlesex from 1820 whose records 1820-1855 are on film 0,596,970.

Other Methodist Records

Membership records were kept, but are mostly just lists of names with little or no further information. Some early Class Lists survive. Sunday School Class Tickets, illustrated by Blount, may be found amongst effects of Methodists' although some insisted on being buried with their bundles of tickets. They were given quarterly to worthy members to allow them to attend Class Meetings. Those members whose behaviour did not meet Methodist standards were expelled.

There were over 700 day schools under Methodist auspices, plus some teachers' training institutes, and records of some of these can still be found. Each of the major Methodist denominations has its own Theological Training College and records now tend to be at Methodist Archives.

All branches of Methodism produced much written material. Histories abound and one I found useful was Le Messurier's *History of the Mint Methodist Chapel in Exeter*. My 2nd great grandparents from Jacobstowe, Devon baptized their firstborn there in 1829, even though they appeared to be regular Anglicans both before and after—the other eight were all baptized in Jacobstowe parish church.

This was typical in the 19th century when families tried out different denominations. Another example is a manuscript on Bradworthy, Devon by Walter & Toms. This includes baptisms of Bradworthy people in three Methodist circuits as well as information about the emigrants from there who sailed in three ships in the mid-19th century.

Circuit and chapel magazines hold much of family interest and should be sought out. Several diaries of preachers and others exist and also throw light on ordinary people. Church memorial boards and tombstones should not be overlooked either. County Record Offices hold many circuit and local chapel materials such as Minutes, Schedules, Accounts and Preaching Plans showing which men were allocated to which chapel each day.

These Circuit Plans are the subject of study by the *Society of Cirplanologists* who have a collection of some 10,000 of them. As an example of a chapel's records, the records of the Wesleyan Methodist Salt Lane Chapel, Salisbury, Wiltshire are at the Wiltshire Record Office and on film 1,526,366. They include all kinds of interesting items typical for such groups, such as:

- ♦ Deeds for the chapel.
- ♦ Copy wills regarding church real estate.
- ♦ Agreements for tenancy of the minister's house and the schoolroom.
- ♦ Solicitors' bills.
- ♦ Certificate for the meeting house to be used as a place of worship.
- ♦ Two fire assurance policies.
- ♦ Financial papers for administration of the chapel.
- ♦ Correspondence with the Charity Commissioners regarding the sale of the minister's house and schoolroom to the Salvation Army.
- ♦ Appointment of schoolmaster (see Chart 67).
- ♦ Reports and accounts.
- ♦ A Sunday School attendance register with numbers in each named teacher's class.

Chart 67: Appointment of Schoolmaster, Wesleyan Day School, Salisbury 1845 Film 1,526,366

Memorandum of an Agreement made the tenth day of April 1845, between the Committee of the Wesleyan Day School in Salisbury, of the one part, and James Mumford, schoolmaster of the same place of the second part, whereby the said Committee jointly and severally agree to appoint the said James Mumford to the office of Master or Teacher of the said School, and to allow him in respect of such office a salary of seventy pounds, to be payable quarterly, and in consideration of the said appointment, and salary aforesaid, the said James Mumford agrees to perform under the direction of the said Committee the duties of the said office in an efficient and satisfactory manner, and to give three months notice in writing to the said Committee, is at any time he shall feel desirous of relinquishing the appointment, and the duties connected therewith, the Committee also agreeing on their part to give the said James Mumford the like notice if at any time hereafter a large majority of them shall for good and sufficient reasons feel desirous of being relieved from the engagement hereby entered into.

*As witness our Hands the day and year abovesaid.
George Gregory, Treasurer, on behalf of the said Committee
James Mumford, Schoolmaster*

A valuable source for the late 1890s is the list of many thousands of contributors to the *Twentieth Century Fund* used for church expansion. Those who collected or contributed a guinea were issued a colourful certificate. The *Historic Roll of Subscribers* is held at Methodist Central Hall, Westminster where it can be viewed by making arrangements beforehand. Here one can find signatures, addresses and house names, *entries in memorium* and a host of other useful information and photocopies can be arranged. It is further discussed by Jackson.

Records of Methodist Clergy

Edgington has provided a history of the Wesley family and Methodism in commemoration of the 300th anniversary of John Wesley's birth. Many Methodist preachers kept detailed diaries and these can reveal much about the personalities of those with whom they came into contact. Some preachers were female. Various nominations and registrations can be found, such as that in Chart 68.

Chart 68: Registration of Ministers of Dissenting Chapels, Leicestershire — Film 1,469,785

We, The undersigned Being Members of the Methodist Society of Melton do testify that **David Wall** is an Approved Minister.

Francis Scattergood

W^m Everett

Tho^s Sims

John Lovell

William Dixon

William Eason

Sources for biographical information on Methodist clergy are:

- ♦ The annual *Minutes and Yearbook of the Methodist Conference* contains obituaries for those who have died in the previous year. The FHL holds ten editions from 1933-2001 in 942 K25cm but they have not been filmed.

- ♦ Twenty eight editions of Hill's *Arrangement...* have appeared from 1819-1963 with biographical information on all current ministers and *probationers* (trainees). The FHL has three editions: the 12th (1874) on film 1,426,155; 14th (1882) on film 0,896,849; and 22nd (1936) not yet filmed in 942 K24h 1936. An index of Methodist Ministers based on the 1969 edition is at: <http://rylibweb.man.ac.uk/data1/dg/methodist/ministers/minister.html>
- ♦ Garlick's *Mr. Wesley's Preachers 1739-1818*.
- ♦ *Sketches of Eminent Methodist New Connexion Ministers* by Smith on film 1,594,825.
- ♦ The Methodist Connexional Archives has an index to all obituaries published in the Methodist magazines except for the Bible Christians.
- ♦ Christine Amsden has provided a listing of Wesleyan, Primitive and United Methodist Ministers and Probationers (1870-1936) at http://www.geocities.com/Heartland/Pointe/4320/m_1.html and can supply additional details including the years and location of their ministry.

Most of the branches of Methodism worked overseas and *The Methodist Missionary Society* has an archives in London with records from 1798. Here will be found not just official reports of work accomplished, but letters, journals and diaries of individual missionaries.

Methodist Publications

Leary's *My Ancestors Were Methodists* is a good basic reference. Many Methodist magazines and newspapers have existed; especially notable is the *Methodist Recorder* which has listed births, marriages and deaths since its formation in 1861. Obituaries can be found under the headings of *biography* (two or three pages each, giving an account of the birth, conversion, pious life and last affliction), *memoirs* (shorter) and *recent deaths* (brief) in other magazines and newspapers, which include:

- ✧ *The Arminian Magazine* 1778-1797.
- ✧ *The Methodist New Connexion Magazine* 1797-1907.
- ✧ *The Methodist Magazine* 1798-1832.
- ✧ *The Primitive Methodist Magazine* 1819-1932.
- ✧ *The Wesleyan Methodist Magazine* 1822-1932.
- ✧ *The Wesleyan Protestant Methodist Magazine* 1829-1834.
- ✧ *The Watchman* 1835-1884.
- ✧ *The Wesleyan Association Magazine* 1838-1857.
- ✧ *The United Methodist Free Churches Magazine* 1858-1891.
- ✧ *The Methodist Recorder* 1861- present day.
- ✧ *The Primitive Methodist newspaper* 1868-1932.
- ✧ *The Free Methodist Manual* 1877-1899.
- ✧ *The Methodist Times newspaper* 1885-1937.
- ✧ *The Primitive Methodist World newspaper* 1890-1908.
- ✧ *The Methodist Monthly* 1892-1907.
- ✧ *Proceedings of the Wesley Historical Society* 1897 onwards.

- ✧ *The Primitive Methodist Leader* 1905-1932.
- ✧ *The United Methodist Magazine* 1908-1932.
- ✧ *Transactions of the Society of Cirplanologists* 1961 onwards.

Note: Each of these is indexed and the Methodist Archives has consolidated indexes of the obituaries therein.

SWEDENBORGIANS OR NEW JERUSALEM CHURCH

History and Beliefs

Emanuel Swedenborg was a Unitarian who preached 'spirituality of salvation through a response to divine truth' (Palgrave-Moore). His writings were published by the Manchester Society starting in 1782 and the London Theosophical Society in 1783 and these joined in 1807 to form the London Swedenborgian Society.

Records

The Swedenborg Society holds copies of the registers of the *New Jerusalem Churches*, their Conference minutes and other records for churches now closed, as well as a good collection of printed books and manuscripts. By 1851 there were about 50 chapels with an attendance of some 5,000 and their registers are at the PRO. The FHL has nearly 30 entries including:

- Holborn Swedenborgian Church, London births and baptisms 1805-1814 on film 0,597,084.
- Chandos Building Swedenborgian Church, Bath, Somerset births and baptisms 1830-1837 on film 0,825,375.

Note: Further information can be found in Griffith, and Odner.

BIBLE CHRISTIANS

History and Beliefs

Founded by a Cornish Methodist local preacher, William O'Bryan in about 1815 in Cornwall and north west Devon, hence the other name of *O'Bryanites*. The Bible Christians largely modelled themselves on the Wesleyan Methodist Church, even though they were not strictly a secession from it. Successful particularly in rural areas of southern England they later united with Methodist splinter groups. There were 26 registers surrendered to the GRO by the Bible Christians, and there over 100 entries on the FHLC including:

- Barrow-in-Furness Circuit, Lancashire baptisms 1875-1922 on film 1,657,403.
- Two volumes of Brief Biographical Sketches of Bible Christian Ministers & Laymen by Mitchell on films 1,594,823-4.
- Callington Circuit (Devon and Cornwall borders) baptisms 1863-1870 on film 1,796,111.

Note: Further information can be gleaned from Wickes, and the Bible Christian Magazine 1832-1907 is a useful source.

LATTER-DAY SAINTS (MORMONS)

History and Beliefs

▫ History

Founded in New York State in 1830 by Joseph Smith, the first missionaries were sent to England in 1837 and gained over 51,000 converts in England & Wales by 1852. The 1851 religious census indicates an attendance rate of 0.2% of the total population which was 'much above the average'. This was certainly among the most significant religious successes in England since the time of Wesley. As LDS members were encouraged to emigrate to Utah during the mid-19th century numbers remained small in England for some time, and present-day wards often date from after the Second World War. Thorp discusses the social and religious origins of early English Mormons. Over 80% were working class, but enjoying a wide range of prosperity, and about 75% were from towns of over ten thousand inhabitants.

Over two-thirds of the English converts came from mainline churches (Anglican, Methodist, Baptist and Presbyterian) rather than from smaller religious groups, and they had typically been trying out six or more affiliations before deciding on Mormonism. Jensen & Thorp have edited a thoughtful collection of essays on Mormons in early Victorian Britain. Histories of individual wards and stakes have often been written, for example that by Cheltenham Stake.

▫ **Latter-day Saint Beliefs**

The Oxford Companion to British History (Cannon) summarizes Mormonism as having an evangelical core:

- Acceptance of scripture.
- Faith in God and Christ.
- Repentance.
- Baptism as preparation for the gift of the Spirit with a millennialist skin.
- Belief in the Second Coming.
-

together with charismatic signs of the primitive church, and significant additions stemming from the *Book of Mormon*:

- Baptism for the dead.
- Securing heaven for the ancestors of Mormons [sic—for all deceased persons who so choose beyond the veil].
- Marriage binding beyond death.
- God as an exalted man [sic—an exalted being].
- Christ as a forerunner of Joseph Smith [this is horribly incorrect. Christ is the head of the church, with Smith just another prophet or servant of Christ as were Abraham, Noah, Moses etc. and the current prophet, Gordon B. Hinckley].

According to a multi-denominational Judaeo-Christian scholarly study the Church of Jesus Christ of Latter-day Saints was found to adhere the most closely to the tenets and organization of the original church set up by Christ Himself (Madsen).

Thus infants are blessed and named soon after birth but baptism by immersion, followed by confirmation are performed only after age eight. The basic unit of the church is the family and there is great emphasis on strengthening ties between generations, including linkages backwards in time, hence their devotion to genealogy.

The Church of Jesus Christ of Latter-day Saints has been a major influence in preserving, indexing and making copies of genealogical records available for research through their Family History Centers. Further information about LDS beliefs, including the Thirteen Articles of Faith, can be found at: <http://www.lds.org>.

Latter-day Saint Records

Researchers finding a member of the LDS church in their family can be almost embarrassed by the amount of records available. Camp (1998) has an intelligent non-members' viewpoint of available records on Mormon families. The Family History Library's Research Outline *Tracing LDS Families* will be your first essential resource.

For those who were members of the LDS church from the earliest date until the mid-20th century the first place to check should be the ECIF (*Early Church Information File*) for which there is a Resource Guide published by the Family History Library. This indexes over 1,000 sources and has about one and a half million entries, all on 75 rolls of film (1,750,655-729).

One of the items indexed is the *Membership of The Church of Jesus Christ of Latter-day Saints 1830-1848* which is on a set of fiches 6031596 (95) in most FHCs and for which there is a separate Research Guide. Information on each member is divided into four sections—vital statistics (birth, parents, marriage & death); church ordinances; temple ordinances; and biographical sketches.

Church organization is centered on local wards of perhaps 200-500 members presided over by a *bishop*, which are combined into stakes led by a stake president. Where numbers are insufficient to make a viable ward the local group is called a *branch* and is supervised by a *branch president*...

Latter-day Saint Branch Records

Formerly, branches in Britain were organized in *conferences* thus early records may be at branch or conference levels there. Records are largely genealogical including:

- Date and place of birth.
- Names of parents.
- Residence, often with street address.
- Date and place baptized and confirmed in the LDS church and by whom.
- Marriage date and place.
- Spouse's name.

Other records could include:

- Date and place of death.
- Details of emigration to the USA.
- If s/he was not in good standing through a major transgression, then date of disfellowship or excommunication. If s/he repented then a rebaptism and restoration of full fellowship could take place.

As an example what is found, film 0,086,986 contains the record of members of the Bristol Conference (Gloucestershire) whence the items in Chart 69 are taken.

Chart 69: LDS Bristol Conference Records **Film 0,086,986**

Emigrated & Removed

Handwritten columns indicate Name, Record of members #, Ordination #, Office, Record of children #, Date, Place, E/R [Emigrated or Removed]

L.B. BAXENDALE member #65 and **Ben BAXENDALE** member #67 emigrated on 10 Oct 1908 to Utah

Louisa INNIS member #763 emigrated on 13 Nov 1908 to Canada together with **George INNIS** #764, **Louisa A. INNIS** #355, **Mary A. INNIS** #356, **Elizabeth J. INNIS** #357, **Annie F. INNIS** #358, **Irma Arville INNIS** child #119, **Eli INNIS** child #120, and **David INNIS** child #176.

Regina E.S. LARSEN member #866 removed on 1 Nov 1908 to Manchester Conference

H.E.R. CLEMENTS member #905 emigrated on 10 Oct 1908 to Zion [Salt Lake Valley, Utah]

Louisa M. PROCTOR member #622 removed on 20 Jan 1909 to London

John WINNARD member #894, ordination #104, D[eacon] emigrated on 11 Mar 1909 to Zion.

Mary BAXENDALE member #64 emigrated on 10 Jan 1910 to Zion [see first on list, record #s suggest they are related]

Record of Persons Married

Printed columns filled in by hand

Member #908 **Joseph BROWN**, male, married in civil ceremony to non-member **Ester LUCAS** in April 1909.

Record of Excommunications

Printed columns filled in by hand

James Stanley Ravenscroft, male, excommunicated on 2 Jan 1910 for Apostasy and Un Christianlike conduct.

Record of Children Blessed

Printed columns filled in by hand giving Child's surname and given name; Father's name; Mother's full maiden name; Date and place of birth; Date and by whom blessed; Remarks.

Lillie Nora THATCHER parents Frederick THATCHER & Nora HEAL, born 27 Mar [?] 1900 at Bath, Somerset, England. Blessed 2 Dec 1901 by William HORSLEY. Remarks: Baptized 12 Jul 1912.

James William THATCHER parents Frederick THATCHER & Nora HEAL, born 27 Oct 1901 at Bath, Somerset, England. Blessed 16 Nov 1901 by William HORSLEY. Remarks: Baptized 12 Jul 1912.

Arthur William Horatio MANNINGS parents Robert [MANNINGS] & Mary Ann JAMES, born 8 Jun 1899 in London, Middlesex, England. Blessed 21 May 1904 by Robert S. SMITH. Remark: Emigrated to Alberta, Canada 21 Jul 1904.

Mary Dorothy MANNINGS parents Robert [MANNINGS] & Mary Ann JAMES, born 27 Mar 1903 in Gloucester, Gloucester[shire], England. Blessed 21 May 1904 by Benjamin F. CLUFF. Remark: Emigrated to Alberta, Canada 21 Jul 1904.

Record of Members

Printed columns filled in by hand giving Full name; parents' names; Date & place of birth; Date, place and by whom baptized; Date and by whom confirmed; Remarks.

Albert BRAIN parents John BRAIN & Mary EDWARDS;
born 9 Jun 1866 Hope Mansell, Hereford[shire], England;
baptized 9 Apr 1903 Cheltenham, Gloucester[shire],
England by Henry F. BAKER; confirmed 9 Apr 1903 by
Henry F. BAKER; Remark: emigrated to Utah 21 Apr 1904.

Elizabeth Annie Mott BRAIN parents John MOTT & Mary
Ann SELMAN; born 14 Dec 1864 in Cheltenham,
Gloucester[shire], England; baptized 9 Apr 1903
Cheltenham, Gloucester[shire], England by Henry F.
BAKER; confirmed 9 Apr 1903 by Joseph OGDEN;
Remark: emigrated to Utah 21 Apr 1904.

Reginald Stanley BRAIN parents Albert BRAIN & Elizabeth
Annie MOTT; born 8 Feb 1891 in Cheltenham,
Gloucester[shire], England; baptized 20 May 1903
Cheltenham, Gloucester[shire], England by Henry F.
BAKER; confirmed 9 Apr 1903 by Henry F. BAKER;
Remark: emigrated to Utah 21 Apr 1904.

Arthur John BRAIN parents Albert BRAIN & Elizabeth
Annie MOTT; born 4 Jul 1894 in Charlton Kings,
Gloucester[shire], England; baptized 20 May 1903
Cheltenham, Gloucester[shire], England by Henry F.
BAKER; confirmed 9 Apr 1903 by Joseph OGDEN;
Remark: emigrated to Utah 21 Apr 1904.

Henry Thomas HOWES parents Geo Augustus HOWES &
Ellen HAYWARD; born 4 Feb 1882 Cheltenham,
Gloucester[shire], England; baptized 7 Oct 1903
Cheltenham, Gloucester[shire], England by Henry F.
BAKER; confirmed 7 Oct 1903 by James W.
BETTERIDGE; Remark: emigrated.

→ Continued on the next page

Kate Alexandra PERRETT parents David HUGGINS & Henrietta COVE; born 5 Sep 1862 Salisbury, Wilts[hire], England; baptized 11 May 1904 Salisbury, Wilts[hire], England by Percy G. MATTHEWS; confirmed 11 May 1904 by Robert S. SMITH; Remark: Lost [touch] 1915.

Elizabeth Sarah HUNT parents James HUNT & Harriet HERBERT; born 7 May 1878 Cheltenham, Gloucester[shire]; baptized 20 May 1904 1878 Cheltenham, Gloucester[shire] by Percy G. MATTHEWS; confirmed 11 May 1904 by Percy G. MATTHEWS; Remark: Removed to Liverpool.

Latter-day Saint Emigration Records

Many 19th century English converts and their families emigrated to Utah, and a few came back. The registers of the Liverpool Emigration Office of the Church cover the periods 1849-1885 and 1899-1925 for the ships sponsored or chartered by the LDS church (and which also carried some non-members). They are particularly useful since the government passenger lists for this period were destroyed in WWII and they list:

- Names, ages and occupations.
- Residence in British Isles or address of someone who could be contacted after they left.
- Information regarding purchase and financing of their ticket.
- Name of vessel, its departure date and destination.

Amongst hundreds of other records of Mormon emigration the following can be especially recommended:

- ✧ The *Familysearch Mormon Immigration Index* on CD contains information on passengers and diaries of voyages from 1840-1890 from many countries in Europe and Britain.
- ✧ Pratt & Smart's account of life on board a Mormon emigrant ship on fiche 6085739(1).

Other Latter-day Saint Records

The British Latter-day Saint newspaper was the *Millennial Star*, which carried much information about individuals, families, emigration, arrivals & departures, obituaries etc. The publication is available on 39 films starting at 1,402,725 and indexed in the ECIF. Other useful genealogical sources are patriarchal blessings, and Mormons have been exceptional keepers of journals and diaries and prolific writers of family histories. The LDS church took nine censuses of its members between 1914 and 1960 which are condensed versions of the membership records. Barton gives further information on sources and some good examples of what may be found. The Church of Jesus Christ of Latter-day Saints employs no paid ministers since the bible forbids it; each member is called to serve in different positions in the church for varying periods of time. Records for deceased persons are available and described fully in *Tracing LDS Families* and further information on church callings can be found on:

→ www.lds.org.

PLYMOUTH BRETHREN

The Plymouth Brethren, otherwise called *Christian Brethren* or *Darbyites* started in Dublin in 1838 with a group of young men, several from Trinity College, including J.N. Darby and Henry Craik. They have no ordained ministry, set liturgy or co-ordinating organization, even though the movement has spread throughout England and into north east Scotland. Plymouth Brethren follow the Bible and baptize only believers, not infants. They are interested in prophecy and the Second Coming and early on attracted an educated membership including some of the aristocracy. They remain a small group today; several records have been filmed including the recent marriage register (1968-1996) for the Abingdon Road, Fishponds, Gloucestershire chapel on film 1,749,591. Historical material on the *Christian (Plymouth) Brethren* is at John Rylands Library.

SALVATION ARMY

History and Beliefs

The *Salvation Army* was the only major Christian denomination founded in England in the 19th century. It is largely an evangelical organization and developed out of Methodism, but is separate from that church. The founder, William Booth, had first been a minister in the Wesleyan Reform movement and later in the Methodist New Connexion. Wiggins gives a good summary of the parts played by William and Catherine Booth in reaching out to the poor and under-privileged, and of the early history of the church. Among the social and medical projects founded by the Salvation Army are:

- Overnight accommodation for homeless men in cities.
- Opening a safe match factory with better wages to replace unhealthy home-based piecework.
- Rescue homes for former prostitutes.
- Eventide Homes for elderly women.
- Darby & Joan Homes for elderly couples.
- Men's Social Work Homes.
- Prison Gate Homes acting as transition places for former prisoners, together with counselling and other prison work.

- Colonies to provide temporary accommodation for the poor and destitute and teach them a trade.
- Labour Bureau to match workers with vacant jobs.
- Elementary schools and ones for handicapped children.
- Homes and hospitals to care for single mothers and to train midwives.
- Homes for orphans and abused children, as well as adoption and fostering services for which some records are held at their headquarters.
- Emigration assistance for the destitute, including chartering ships and assistance in establishing themselves in South Africa, Canada, Western Australia and elsewhere.

Note: Many of these projects were the first in their field, and certainly influenced the setting up of similar nationwide facilities by the government.

The Salvation Army was founded in the late 1860s, originally being called the *Christian Mission*, and organized in a similar manner to the army with officers being the *general, colonels, majors, lieutenants* and so forth. Officers are trained by the church and employed as full-time, paid ministers of the Gospel, being given written commissions.

Officers were posted wherever they were needed and in the early period they may have been in one place for only a few months, so this complicates finding members' records. Military style uniforms are worn with a peaked cap for men and a bonnet for women. The changing styles, and insignia for rank and corps can assist in identifying people by date and place.

Ordinary members were called *soldiers* after St. Paul's advice to Timothy to be *a good soldier of Jesus Christ*, but they may have unpaid, lay positions such as *Home League Secretary* or *Corps Sergeant Major* collectively known as local officers. Women have from early times been equally eligible for any office—48 years before the franchise was given to 30-year-old women in Britain!

A wife took the same rank as her husband and they were considered a team. The organization has evolved so that today each territory (a country or region of one) is divided into divisions then corps or centres. Formerly the social services and public relations work were administered separately from the spiritual activities.

Salvation Army Records

Registers

There are excellent records of members and of their social and goodwill work, but little in the way of birth, marriage and deaths registers. This is not a terrible calamity for genealogists since civil registration had commenced nearly 30 years before the Salvation Army did. The ceremonies for which records are kept are:

- *Swearing in of Soldiers* is a public installation in which the person declares that he will live his life according to their *Articles of War*. The register is called the *Soldier's Roll* and indicates:
 - Name and number.
 - Address and where from.
 - Marital status.
 - Name of officer enrolling soldier.
 - Date of enrollment.
 - If name is removed, then the name of the officer so doing, the reason and date (this information is confidential and not released).
- Commissioning of Officers is a ceremony in which cadets affirm that they will serve God and in which they are given their commissions as officers.

- Dedication of Children is carried out instead of baptism and without the use of water. In it the parents express their thanks for their child and promise to raise him properly in the Gospel. *The Dedication Register*, for which Wiggins shows an example, contains columns for:
 - Full name.
 - Date and place of birth.
 - Date and hall (place) when dedicated.
 - Rank & position of officer by whom dedicated.
 - Names of parents.
 - Name of witness.
- *Thanksgiving* is a simpler form of dedication ceremony for children.
- *Weddings* are conducted with a ceremony almost identical to that of the Anglican church, but both parties may wear church uniform. A *Marriage Register* contains somewhat different information than the legal marriage certificate:
 - Names and dates of birth of parties.
 - Full addresses of place of birth of parties.
 - Years of service in the Salvation Army.
 - Hall where ceremony took place.
 - Signatures of the parties, the officer conducting the ceremony, and the witnesses.

- *Funerals* services are similar to Anglican ones and Salvationists refer to death as *Promotion to Glory*, and the *Promotion to Glory Register* indicates:
 - Name of deceased.
 - Date of birth.
 - Place of residence.
 - How long a Salvationist.
 - Offices held.
 - Date of death.
 - Where interred and number of the grave.
 - Name of officer conducting the ceremony.
 - Date of funeral.

- *Transfer Notes* are exchanged when a Salvationist transfers to another corps, and these are recorded in the *Transfer Books*.

Note: Wiggins should be consulted for more details on records, and he has a helpful glossary of Salvation Army terms and a long list of their abbreviations.

Records of Salvation Army Clergy

The William Booth Memorial Training College will supply information from their extensive files on male and female cadets; Wiggins indicates that they do not charge for this, but donations would show appreciation. The Salvation Army started operating abroad in 1879 and thus English Salvationists may have spent time outside England.

Other Salvation Army Records

A veritable arsenal of publications of all kinds was produced by the Salvation Army, and Wiggins has a select bibliography of these as well as retrospective histories, biographies etc. An annual *Salvation Army Year Book* has been issued since 1906, and the 1913 edition is on fiche 6070602(2). There are many other records of the church in the FHLC as well. The weekly *War Cry* began in 1879 and contains all kinds of reports, obituaries and other material for the family historian. There are plenty of histories of individual corps such as that by the York Salvation Army Corps no. 201 which has numerous pictures of events, bands and other active members. In 1907 the church officially required each corps to commence a *Corps History Book* which can be found today at the local Corps whose address can be found at:

→ <http://www.salvationarmy.org.uk>.

Some of the material is confidential, and much is not of interest to the family historian, but there will be much that will be.

Wiggins gives an extensive list of material available through the Salvation Army International Heritage Centre and the above website has several excellent sections for family historians researching Salvationist ancestors. Clark has described the *Girls' Statement Books*, primarily unmarried mothers cared for by the Salvation Army.

Tracing Missing Persons

One of the Salvation Army's well-known services is that of tracing missing people or, as they prefer to view it, *restoring family relationships*, and this should be mentioned here. Wiggins gives a brief history of the service which started out as *Mrs Bramwell Booth's Enquiry Bureau* for finding those missing from home. The Family Tracing Service can be contacted through any local corps of the Salvation Army, and the headquarters address is given in the Appendix. It only attempts to find missing living close relatives, it does not do family history research! Clients must be 18 or over, and nowadays searches are not made for those under 18, people who are just friends, or those separated by adoption or illegitimacy.

Strictest confidentiality is maintained, with addresses never given out until permission is obtained. About 12,000 enquiries are made each year, with approximately 5,500 being taken as cases of which about 75% are successfully resolved. There is a modest fee with a lower rate for seniors, but extra donations are always welcomed of-course.

THE CHALLENGE OF DISSENTER RESEARCH

The present text includes a wide variety of sources to give some idea of the diversity available. It is impossible to show every type of record for every denomination and the researcher is therefore encouraged to seek others of similar type for their ancestors' chosen religious persuasion.

The PRO (Public Record Office) since April 2003 part of the *National Archives* has its catalogue *PROCAT* online and they are soon to launch a new research service for distance customers. Most *County Record Offices* or *Archives* and all kinds of public and specialist libraries in England now have a presence on the net, and there is a growing number of catalogues and indexes to their resources.

The Catalogue of the *Family History Library* in Salt Lake City (*FHLC*) should be searched under GREAT BRITAIN & ENGLAND, then under the COUNTY & TOWN required, and for categories such as:

BIOGRAPHY, CEMETERIES, CHURCH DIRECTORIES, CHURCH HISTORY, CHURCH RECORDS, CHURCH RECORDS—INDEXES, DICTIONARIES, DIRECTORIES, JEWISH HISTORY, JEWISH RECORDS, MINORITIES, NATURALIZATION, OBITUARIES, RELIGION & RELIGIOUS LIFE, and SCHOOLS.

The Society of Genealogists' search service available for a number of relevant indexes held there is summarized by Churchill and can be accessed online.

The researcher should take care to compare the holdings of the various libraries. For example, Staplehurst Independent Chapel, Kent registers are deposited in the PRO as RG4/2553. The Family History Library has the baptisms and miscellaneous records on films 0,597,068 and 1,551,179, with an index of the baptisms on fiche 6906618(1). There is also an excellent recent transcription of the same registers, here called the Congregational Chapel, by Rickard which contains additional material (Chart 70).

Chart 70: Availability of Staplehurst, Kent Independent/Congregational Records

ITEM	GSU FILMS OF ORIGINALS	RICKARD TRANSCRIPTION
Births	None noted in FHLC	A few 1716-1791
Baptisms	1746-1793 1797-1836	1746-1793 1797-1837
Marriages	None noted in FHLC	1788-1792
Deaths	None noted in FHLC	1787-1793
Burials	None noted in FHLC	1842-1912
Misc records	1723-1774 1787-1793 (?deaths)	None

Some of the unique difficulties for Non-Anglican research, which are of-course merely challenges to family historians, are now considered with some ideas for overcoming them.

❖ Fewer Church Buildings

Committed Non-Anglicans travelled great distances in order to baptize their children in a church of their chosen denomination; instances up to 60 miles have been recorded. The researcher needs to discover where the nearest chapels were at the time, and recognize that these may be across a county boundary. Ancestors were more likely confined by geographical obstacles such as a mountain or the lack of a bridge over a river, than mere political ones such as parish, diocesan, registration district or county lines.

❖ Records scattered

There are plenty of records of Non-Anglicans in dispute with the authorities but these tend to be widely scattered in largely unindexed papers of state and ecclesiastical courts. On the other hand some prescient individuals and societies are gathering such items and publishing them in a consolidated format, for example:

- ◆ Bell & Yellowly's *Pre-1837 Non-Anglican Marriages*, Durham includes Protestant and Catholic marriages from six parishes in that county on fiche 6359425(1)*.
- ◆ Cambridgeshire FHS's collection of M.I.s from, United Reform, Baptist, private cemeteries, Public Cemetery, and War Memorial in Fulbourn parish on fiche 6360387(2).

❖ Registers Not Kept

Religious freedom did not occur in England until the late 18th century and at times those who did not conform to the Established Church, be it Roman Catholic or Anglican, were fined, banned from public office and educational institutions, tortured, or even killed. This scenario did not encourage the keeping of records which would identify the adherents of dissenting congregations. The earliest Non-Anglican records are from 1641, some start after the Toleration Act of 1689 but the great majority only date from the late 18th and early 19th centuries. The sad fact is that there may never have been a record of your ancestor's birth or baptism if he was born between 1642 and 1780 and his parents did not attend the Anglican Church. The researcher has to concentrate on finding different records which have the advantage of telling a lot more about the ancestor's life.

❖ Registers lost or in private hands

Even if records survive they may be hard to find and difficult to access. Although the Registrar General attempted to call in all the early Non-Anglican registers in 1837 and again in 1858, he was only partially successful. Most of the registers now in custody are Methodists and the majority of these start after 1780. Of those not received by 1858 some have been well cared for, but inevitably some have not. Some registers were repossessed by the original buyer of the blank book, say when a chapel failed, and the remaining pages put to other purposes such as accounts for a business or farm. Occasional deposits still occur, mainly to county or local archives where they will now be properly conserved and periodic checks of them are appropriate.

❖ Registers used for a Circuit

Births/Baptism and Burial registers of some ministers, notably the Methodists, were carried around from chapel to chapel on a regular circuit. The researcher thus needs to identify the name of the nearest circuit(s) and ministers and search these books. The County Record Office can usually assist in identifying these, and strays lists, which can be accessed through local Family History Societies, are often helpful in finding 'lost' Nonconformists.

❖ Registers in Different Formats

This can be good or bad since there were no rules. There may not be as much information as in a contemporary Anglican register. On the other hand, it is common to find the mother's maiden name and even her parent's names in a baptismal entry. Quaker marriages are another classic example of extra details. As with Anglican registers, the books may contain other material; with Nonconformists *membership lists* and *disciplinary matters* are the most frequent extras.

❖ Birth & Baptism at different places

The census may say he was born at X but the nearest chapel of his parents' choosing may have been at Y. The problem is how to prove that they are same person, and some ideas are:

- Happily many Non-Anglican registers give the mother's maiden name.
- One can look at the sequence of children in the census and in the chapel register.

- Dearth of other candidates in the vicinity is a good item of negative proof.
- Another indication of religious affinity is preferable to tie in with the birth/baptismal entry.
- Marriages of sisters and family burials are probably in the local parish where he said he was born.

❖ **Anglican Church Used for Births**

Since Non-Anglican registers were frequently not kept well or at all, such children of the middle class in particular, who would be more likely to need proof of age and parentage, were frequently baptized Anglican since a record would then be kept.

❖ **Few Non-Anglican Burial Grounds**

Few denominations could afford or were allowed to have their own burial grounds, and many towns had only generic 'Dissenters Grounds'. Large numbers were therefore buried in Anglican churchyards if there was no nearby private cemetery. There were not many of the latter and England has never had a custom of family burial grounds such as exist in North America; only a very few exist, mainly on private estates. There was often friction between Anglicans and others regarding burial.

Firstly, nonconformists disagreed with the principal of *consecrated ground*. Secondly, everyone had the right of burial in their parish churchyard according to civil law but the Church of England's policy was to allow only their own clergy to conduct the service and only for those baptized as Anglicans.

In 1880 this was rectified by Act of Parliament giving Nonconformist ministers the right to conduct services. However, entries were all entered in the (Anglican) parish registers but some had a separate nonconformists section, and others annotated entries as *Dissenter*. After 1880 the last column is the key to distinguishing Nonconformist entries; these either say *Burial Laws Amendment Act* or give the signature of the Nonconformist minister who conducted the service. Happily the large urban cemeteries created after 1853 frequently had specific areas for each denomination and it is always a good idea to ask in which of these a relative's grave is situated.

❖ Huge Burial Registers

There were few Non-Anglican burial grounds and some were extremely popular, particularly city ones such as:

- Bunhill Fields, London opened in 1665 and is estimated to have 120,000 burials. Surviving registers are dated 1713-1854 which spans 13 films (starting at 0,595,439). The importance of this burial ground for nonconformity is reflected in numerous books, including collections of biographies of those interred there by Jones, and Light which are also on film.
- Spa Fields, Lady Huntingdon's Connexion, Clerkenwell, Middlesex with tens of thousands of burials 1778-1849 on five films starting at 0,596,965.
- Gibraltar Burying Ground, Bethnal Green 1793-1837 on films 1,818,030-2.

- Ballast Hill Cemetery, Newcastle may have opened as early as 1609, but surviving registers commence in 1792, see films 1,886,117-119, with M.I.s from 1707 on film 1,068,871.

❖ **Use of Anglican Church as Cover**

To prevent persecution some dissenters deliberately used the Anglican church in addition to their own surreptitious services. They intentionally blend in with the general population in the parish registers. Thus the diligent researcher may find two baptisms for each child—one in the chapel and the other in the parish church. Today we should remember that provision of work was controlled by the more affluent members of the community (whose religious persuasion thus mattered), and such parish relief as was available came from the Church of England. It paid to at least appear to subscribe to their views.

❖ **Religious Mobility**

Many people switched from one denomination to another in the course of a lifetime, for different reasons including:

- Doctrinal or liturgical disagreement.
- Changing views on who should hold authority in the church—whether the monarch, state, bishops, ministers, congregations or even individuals.
- Proximity of home to specific churches or chapel.

- Influence of oratorical and spiritual qualities of a specific minister i.e. *moving with the vicar*.
- Interdenominational marriage.
- Missionary conversion.
- State legal requirements, for example:
 - Entrance to university.
 - Professional work—Test Act.
 - Legal marriage 1754-1837.
- Destitution.
- Employment.

Most Nonconformists were middle class and typically tradesmen having their own small business, and therefore not beholden unto anyone. Very few urban working class were regular church attendees, but relied on the Anglican parish for baptism, marriage and burial as well as poor relief, thus many needed to stay in the good graces of the local Anglican minister to survive. Nonconformists placed more emphasis on personal devotions which required literacy and was thus a barrier to the illiterate poor.

At the other end of the scale the reason there were few upper class nonconformists was that it had an equalizing effect on participants, and would have reduced their influence in society.

Gandy (1998) has pointed out that many of our ancestors had no specific loyalty to one denomination, but went to the nearest one that seemed to more-or-less fit their set of beliefs. Some went purely for social reasons, and would 'graduate' up the perceived scale from Baptist or Primitive Methodist to the Methodist, then to the Anglican church as they gained a little money or social pretension. Some sent their children to Sunday School so they could get a couple of hours peace and quiet or privacy—crowded urban tenements offered little enough of these. It is therefore most important to put your ancestor's church- or chapel-going into historical as well as geographical context.

Very few families did not try out one or other of these other denominations at some time or other, thus an occasional christening or burial may be found in their registers, collectively referred to as the *non-parochial registers*. A change in religious preference is important to remember when the trail goes cold in one denomination—was there a meeting place nearby of another denomination? Doctrinal differences between groups were sometimes slight and thus people could be baptized in one, married in another and buried by a third. As an added complication, churches and chapels sometimes changed loyalties as well.

NON-ANGLICANS & THE NATION

The Industrial Revolution

It is no coincidence that the industrial revolution took place along with the development of Nonconformity. Those attracted to Nonconformity were intelligent middle-class people who were in trades and business.

- They recognized the value of education, yet were excluded from the universities, so they created their own schools and colleges.
- They had much to contribute to the development of society in entrepreneurial and organizational skills, but were excluded from government office. Thus they tended to steer their energies towards business and the emerging technologies and provided the leadership for industrialization, particularly in the emerging textile and iron working trades. Many such as Darby, Newcomen, Watt, Fry, Cadbury, and Crompton, became wealthy and famous doing so, and the majority did better than average. Centres of industrialization tended to rapidly sprout great crops of Nonconformist chapels, one example being the hosiery manufacturing city of Leicester, nicknamed the *Metropolis of Heresy*.
- They realized the need for social provisions for the poor, the sick and the needy and went and did something about it.

- They led in the creation and running of Sunday Schools from the 1830s and welcomed non-members' children as well.
- Nonconformist groups were firmly against immorality and most abhorred alcohol, several becoming Temperance Movement leaders. Thus they weren't wasting their time and money on useless pastimes and their family life benefitted as well.
- They prospered by practicing the virtues of hard work and honest dealing, putting both hypocrites and the lazy to shame. Sober, conscientious Nonconformists were often favoured for responsible positions such as foremen in mills.
- They were in the forefront of all these movements for change and improvement, jolting the moribund institutions of their day into reciprocal action. This new industrial and commercial excellence became a source of national pride and its instigators praised for their ideals.

Buildings

Meeting houses of Nonconformist congregations can be found in most villages and nearly every town and can be located by means of contemporary gazetteers. The oldest surviving building is said to be the thatched meeting house at Horningsham, Wiltshire, provided in 1566 for the Scottish Presbyterian workforce engaged in constructing nearby Longleat House. A few late 17th century Friends Meeting Houses still exist, but most early survivals belonged to Methodist congregations of the late 18th and early 19th centuries. Small simple buildings exist, as well as the typical 18th century town meeting house which was rectangular, often wider than it was long and with separate doorways for men and women who sat apart. Larger buildings had a gallery and a prominent pulpit so the preacher was audible to all. County histories include details of Non-Anglican meeting houses.

Numbers

Probably about 90% of the nobility and gentry adhered to whichever was the established church of the day, but there was a determined 10% who kept their faith whatever it took. In many areas the middle and lower classes had little choice but to follow their employer or local magnate, as their subsistence depended upon it. In 1800 8-10% of the population were Nonconformist, but by 1861 this had risen to 30-40%. A counterdrive was made by the Church of England at this time and one tends to see large numbers of adult and late child baptisms in parish registers in the 1860s.

Social Reform

Nonconformists had great zeal for reforming social institutions and were influential in this impressive list of 19th century reforms:

- The Reform Act (1832) enfranchising the middle classes.
- New Poor Law (1834).
- Civil Registration (1837).
- Opening of borough cemeteries with unconsecrated ground suitable for Nonconformist burial (1853).
- Civil probate courts (1858).
- State system of elementary education (1870).

All of these changes dealt serious blows to the authority of the Anglican church while they improved the lot of the middle and lower classes. In addition, the nonconformist chapel was a place where adults could learn to read and speak to a crowd, and many trade union leaders, local or even national politicians and social reformers started out in a chapel class. A prime example is William Booth who began in a Methodist class and went on to found the Salvation Army.

ADDRESSES

Anglo-German Family History Society	Mrs. Gwen Davies, 5 Oldbury Grove, Beaconsfield, Bucks HP9 2AJ http://www.art-science.com/agfhs
Angus Library (Baptist)	Regents's Park College, Pusey Street, Oxford OX1 2LB
Avotaynu (Jewish journal, and JGFF family finder)	1485 Teaneck Road, Teaneck, New Jersey USA 07666
Baptist Historical Society Library see at Angus Library	The Secretary: Rev. Stephen Copson, 9 Silver Birch Road, Erdington, Birmingham B24 0AR
Baptist Union	Baptist House, PO Box 44, 129 Broadway, Didcot, Oxfordshire OX11 8RT Website: http://www.baptist.org.uk E-mail info@baptist.org.uk
Bevis Marks Synagogue	2 Heneage Lane, London EC3A 5DQ http://www.aldgate.freemasonry.co.uk/interests/religion/bevis.htm
Bristol Baptist College	Woodland Road, Bristol, BS8 1UN
Catholic Archives Society (CAS)	Secretary, Innyns House, Hatfield Park, Hatfield, Hertfordshire AL9 5PL www.catholic-history.org.uk/catharch
Catholic Central Library	Lancing Street, London NW1 1ND librarian@catholic-library.demon.co.uk
Catholic Family History Society (CFHS)	Secretary, Mrs Judith Goggin, 45 Gates Green Road, West Wickham, Kent BR4 9DE http://www.catholic-history.org.uk/cfhs/ancestor.htm
Catholic Record Society (CRS)	Secretary, 12 Melbourne Place, Wolsingham, Durham DL13 3EH www.catholic-history.org.uk/crs/index.htm
College of Arms	Queen Victoria Street, London EC4V 4BT
Congregational Federation	4 Castle Gate, Nottingham NG1 7AS

Congregational Historical Circle(journal)	Editors: Rev. Alan Argent & Rev. Trevor Watts, 16 Shelton Road, Shrewsbury, Shropshire SY3 8SS
Congregational Historical Society	Now included in the United Reformed Church Historical Society
Congregational Union of England & Wales	Records now at Dr. Williams' Library
Court of the Chief Rabbi	The Chief Archivist, Adler House, Tavistock Square, London WC1H 9HP
Dr. Williams' Library	14 Gordon Square, London WC1H 0AG
Ecclesiastical Society	The Secretary: The Edinburgh Building, Shaftesbury Road, Cambridge CB2 2RU
Evangelical Federation of Congregational Churches	10 Willow Grove, Beverley, North Humberside HU17 8DS
Friends Historical Society	C/o Society of Friends Library
Friends House Society & Library (Quakers)	The Secretary: Euston Road, London NW1 2BJ http://www.library@quaker.org.uk E-mail: library@quaker.org.uk
Gospel Standard Baptist Library	5 Hove Park Gardens, Hove, East Sussex BN3 6HN
House of Lords Record Office	Clerk of the Records, Record Office, House of Lords, London SW1A 0PW
Huguenot & Walloon Research Association	Mrs. J. Tsushima, Malmaison, Church Street, Great Bedwyn, Wiltshire SN8 3PE
Huguenot Society & Library	The Secretary, The Huguenot Library, University College, Gower Street, London WC1E 6BT www.ucl.ac.uk/Library/huguenot.htm E-mail: s.massil@ucl.ac.uk
Institute of Heraldic & Genealogical Studies	79-82 Northgate, Canterbury, Kent, England CT1 1BA Website: http://www.ihgs.ac.uk

Jewish Genealogical Society of Great Britain	PO Box 13288, London N3 3WD E-mail: jgsgb@ort.org Website: http://www.jgsgb.ort.org
Jewish Historical Society of England	33 Seymour Place, London W1H 6AT
Jewish Museum	Raymond Burton House, 129-131 Albert Street, London NW1 7NB
John Rylands Library	University of Manchester, Deansgate, Manchester M3 3EH http://rylibweb.man.ac.uk/spcoll/
London Museum of Jewish Life	The Sternberg Centre, 80 East End Road, London N3 2SY
Manchester College Library	Mansfield Road, Oxford OX1 3TD
Methodist Connexional Archives	C/o John Rylands Library. http://rylibweb.man.ac.uk/data1/dg/text/method.html
Methodist Missionary Society	25 Marylebone Road, London NW1 5JR
Moravian Church House	5 Muswell Hill, London N10 3TH
Moravian Historical Society of Pennsylvania	214E Center Street, Nazareth, PA, USA 18064 http://www.moravianhistoricalsociety.org info@moravianhistoricalsociety.org
Museum of Methodism	Wesley's Chapel, 49 City Road, London EC1Y 1AU
Parliamentary Archives	House of Lords, London SW1A 0PW E-mail: hlro@parliament.uk Website: http://www.parliament.uk
Presbyterian Church of England records	Mrs. I Thompson, c/o The Principal's Office, Westminster College, Madingley Road, Cambridge CB3 0AA
Presbyterian Historical Society	Now included in the United Reformed Church Historical Society
Public Record Office	Ruskin Avenue, Kew, Surrey TW9 4DU (from 2003 part of National Archives) Website: http://www.pro.gov.uk

Quaker FHS	The Secretary, Liz Butler, 1 Ormond Crescent, Hampton, London TW12 2TJ Website: http://www.qfhs.co.uk Email: info@qfhs.co.uk
Royal Commission on Historical Manuscripts	Quality House, Quality Court, Chancery Lane, London WC2A 1HP (from 2003 part of National Archives) Website: http://www.hmc.gov.uk E-mail: nra@hmc.gov.uk
Salvation Army Family Tracing Service	101 Newington Causeway, London SE1 6BN family.tracing@salvationarmy.org.uk Website: http://www.salvationarmy.org.uk
Salvation Army International Heritage Centre	101 Queen Victoria Street, London EC4P 4EP http://www.salvationarmy.org/heritage.nsf E-mail: heritage@salvationarmy.org
School of Oriental & African Studies	University of London, Thornhaugh St., Russell Square, London WC1H 0XG http://www.mundus.ac.uk/cats/4/249.htm
Society of Cirplanologists	Secretary Mr. E.A. Rose, 26 Roe Cross Green, Mottram, Hyde, Cheshire SK14 6LP
Society of Friends Library (Quakers)	Friends House, Euston Road, London NW1 2BJ http://www.quaker.org.uk E-mail: library@quaker.org.uk
Society of Genealogists	14 Charterhouse Buildings, Goswell Road, London EC1M 7BA http://www.sog.org.uk E-mail: library@sog.org.uk
Strict Baptist Historical Society	The Secretary: Rev. Kenneth Dix, 38 French's Avenue, Dunstable, Bedfordshire LU6 1BH
Tower Hamlets Local History Archives	277 Bancroft Road, London E1 4DQ
Unitarian Historical Society	The Secretary: Rev. Andrew M. Hill, 6 Ventnor Terrace East, Edinburgh, Scotland EH9 2BL

United Reformed Church Historical Soc. & Library	The Secretary: Rev. S.C. Orchard, 86 Tavistock Place, London WC1H 9RT
Wesley Historical Society	Wesley & Methodist Studies Centre, Westminster College, North Hinksey, Oxford OX2 9AT
Wesley Historical Society & Library	The Secretary: Dr. E. Dorothy Graham, 34 Spiceland Road, Birmingham B31 1NJ
Wesley's Chapel	Museum of Methodism, 49 City Road, London EC1Y 1AU
Wesleyan Union	123 Queen Street, Sheffield, South Yorkshire S1 2DU
Westminster College	Maddingley Road, Cambridge C33 CAA
William Booth Memorial Training College	Denmark Hill, London SE5 8BQ

FURTHER READING

The PRO Guide by Shorney contains a full glossary and bibliography for all phases of religious dissent in England and Wales and it will not be repeated here. This is a text to which any serious student must have access.

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Volume 6 Scotland Self published.

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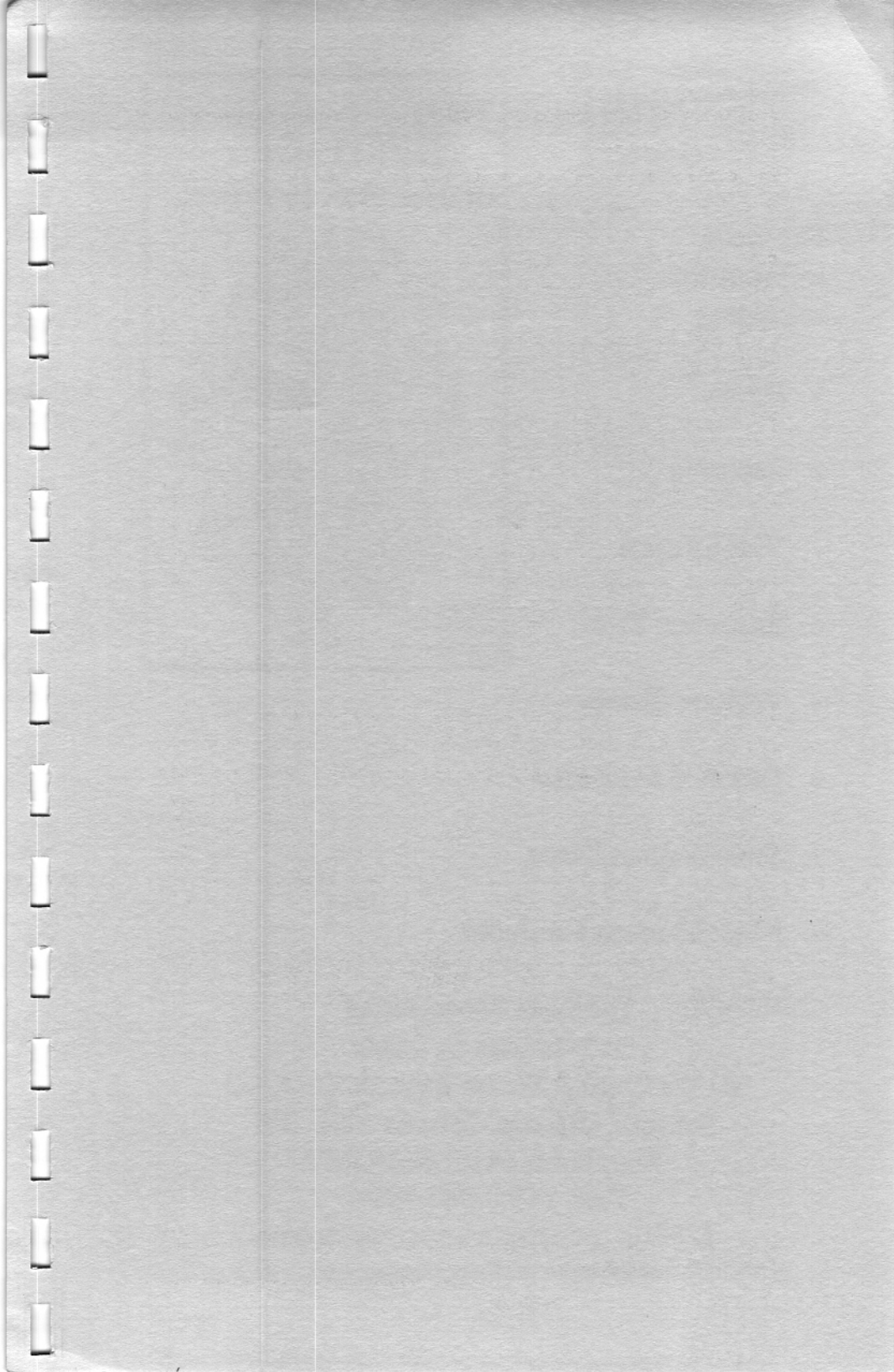
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